Ernest B. Motley

WORLD CALL

Number of
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AT THIS TIME YE
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UNDATION OF JUS-
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*—From prayer offered
the enthronement as
chbishop of Canterbury
Dr. William Temple,
airman of the World
uncil of Churches.*

SEPTEMBER
1942

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Price
15 Cents

World Call

VOLUME XXIV SEPTEMBER, 1942 No. 8

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Circulation Corner

Ten Percent Legion Announcement

The Ten Percent Legion for the current year closes December 31. Last year 289 churches qualified; and with the interest already evident, it is expected that a larger number of churches will become members of the Legion than heretofore.

To qualify for the 1942 Ten Percent Legion, it is necessary to send to WORLD CALL office subscriptions totaling ten percent of church membership as given in the 1941 Year Book with ten subscriptions as a minimum.

Ask your WORLD CALL Secretary where your church stands in connection with the Ten Percent Legion.

The Pandas from China

Mrs. M. Searle Bates recently sent to the New York Zoological Society the cover page of the March issue of WORLD CALL. From the executive secretary of the Zoological Society, Mr. John Tee-Van, Mrs. Bates received the following letter which will be of interest to WORLD CALL readers:

"I appreciate very much your sending me the cover of WORLD CALL with the photograph of the baby giant panda. The magazine is especially interesting as I went to Chengtu to secure the two animals, and the porch shown in the picture happens to be one that I was quite familiar with.

"The note on the cover states that there is an article by Miss Gray on page 48 of this issue of the magazine. Would it be possible for you to send me a full copy containing the article? In order to keep you posted on the later history of the two animals I am sending you a copy of our Zoological Society magazine, *Animal Kingdom*, containing two articles on the capture of the pandas and their journey to America.

"The panda shown in your picture is the one that we have called the female, although we have no assurance that this is the correct sex. When I saw the animal for the first time in October, 1941, it must have been soon after the photograph that you have sent was taken, as the animal was just about the same size. At the present time the weight of this creature has trebled and is now approximately 120 lbs."

[NOTE: A copy of the March issue has been forwarded to Mr. Tee-Van.]

"The WORLD CALL is about the biggest dollar's worth there is."

—MRS. J. W. AKIN.

Houston, Texas.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Published by The United Christian Missionary Society, Board of Higher Education, Board of Church Extension, Association for the Promotion of Christian Unity and National Benevolent Association through the World Call Publication Committee. Members: H. B. Holloway, chairman, John H. Booth, Genevieve Brown, J. Eric Carlson, Mrs. R. A. Doan, Doyle Mullen, Virgil A. Sly, Harlie L. Smith, Mae Yoho Ward, Willard Wickizer. Space used by the Pension Fund is on a contractual basis.

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Eleven subscriptions sent at one time—$10.00.

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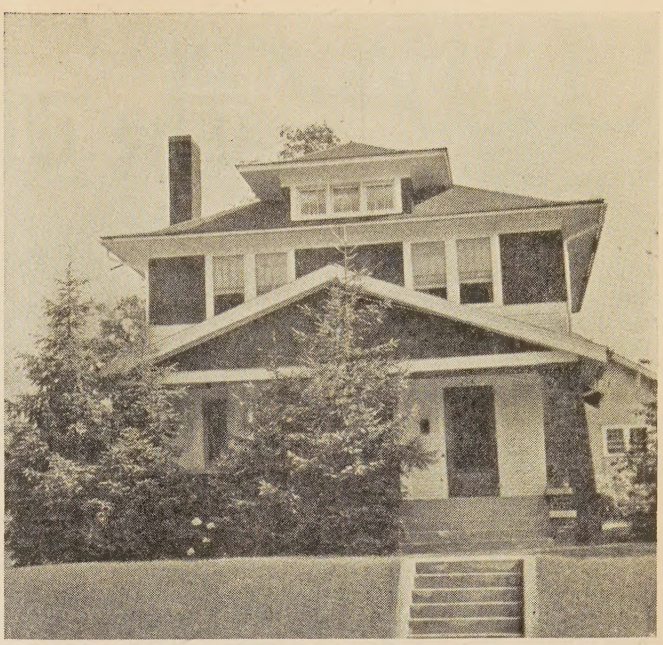
EVERY PREACHER SHOULD LIVE IN A HOME PROVIDED BY THE CHURCH HE SERVES



Parsonage of Central Church of Christ,
Grand Rapids, Michigan

The beautiful home pictured above is the parsonage of Central Church of Christ, Grand Rapids—host city of our recent International Convention. Hugh B. Kilgour, the pastor of this church, and his predecessors have lived comfortably, and without fear of having to move, in this home in which the congregation has taken great pride.

An annuity gift to the Board of Church Extension will serve two purposes. First, it will pay the donor a good income for life; second, it will enable the Board of Church Extension to aid churches in securing homes for their ministers.

Whether interested in a loan or an annuity bond, write the Board of Church Extension for full information.

NEW ANNUITY RATES

The annuity rate is determined by the age of the donor, or his survivor (if younger), in accordance with the following age schedule, effective January 1, 1942:

30-39 years—2½%	60-64 years—5%
40-44 years—3%	65-69 years—5½%
45-49 years—3½%	70-74 years—6%
50-54 years—4%	75-79 years—6½%
55-59 years—4½%	80 years and above—7%

If interested mail coupon

BOARD OF CHURCH EXTENSION W C 8-42
Missions Bldg.
Indianapolis, Ind.

Gentlemen: Without obligation to me, please write me and explain fully your annuity plan.

Name _____

Address _____

Date of Birth _____

Survivor's Date of Birth _____

The Threshold

Our Cover

Pictured on our cover is one of the most distinguished preachers of the world, Doctor William Temple, Archbishop of Canterbury and Chairman of the World Council of Churches. Doctor Temple is no mere church official. He is a preacher of deep insight and of convincing power. The regard in which he is held is illustrated by the following quotation from an article in our June issue by Charles K. Green, Disciple layman of Manchester, England:

"By far the most significant happening in the Christian movement for reconstruction is the appointment of Dr. William Temple as Archbishop of Canterbury. Dr. Temple has long been known widely for his views on questions of social justice. He has done more than any other man to stir the interest of the Anglican church in social questions and he was responsible for the calling of the Malvern Conference."

It is appropriate that the cover page of this Number of the Ministry should picture the strong, rugged features of this good man who is both a great preacher and, as Chairman of the World Council, a chosen leader of World Christianity.

World Call to Chaplains

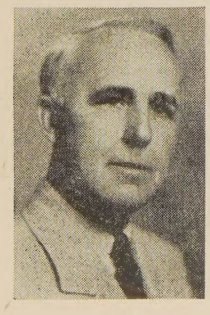
In our July-August issue we carried a challenge from Peachtree Christian Church, Atlanta, Georgia, for some other church to join it in presenting a complimentary subscription to WORLD CALL to each Disciple chaplain. Scarcely had the magazine been delivered when we received a wire stating that First Christian Church, Miami, Florida, would accept the challenge. Accordingly, word of the gift subscriptions went to all Disciple chaplains whose addresses were available and the July-August issue was mailed them. Other names will be added to the list of those enjoying this courtesy from these two great southern churches.

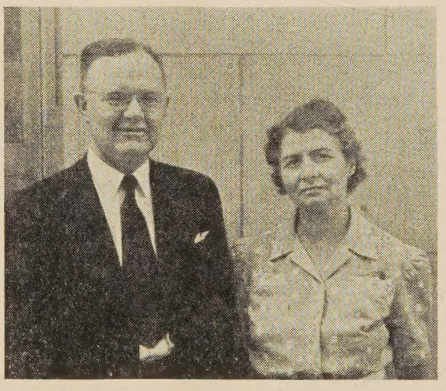
Following the wire from Miami there came in rapid succession similar offers from the following churches: Central Church, Sharon, Pennsylvania; First Church, Frankfort, Kentucky; Evanston Church, Cincinnati, Ohio; Central Church, Gary, Indiana; and Cloverdale Church, Montgomery, Alabama.

The Women's Missionary Society of First Church in Arlington, Texas, accepted the challenge also, and sent a check for $65.

WORLD CALL was obliged to write thanking these churches but advising that Miami's acceptance had right of way. Already one of the group, Central of Gary, has sent in money to provide for nearly forty subscriptions to be assigned to reading rooms of various training centers by the War Service Committee. Such subscriptions are received at the rate of 11 for $10.00.

Dr. Everett S. Smith, pastor First Christian Church, Miami, Fla., and Dr. Robert W. Burns, pastor Peachtree Christian Church, Atlanta, Ga.





Dr. and Mrs. C. E. Lemmon of Columbia, Mo. Dr. Lemmon was elected at Grand Rapids to be the president of the next International Convention of Disciples of Christ, to be held in May, 1944

Correction

In a footnote in our July-August issue we referred to Dr. J. L. Clark as a son of the late Addison Clark. The statement should have been that Professor Clark, author of our article on "Discovering the Negro," is a son of Randolph Clark, and a nephew of Addison Clark. Reference to these two leaders in Disciple education calls to mind Randolph Clark's small volume of *Reminiscences* written in response to the importunings of some of his and Addison Clark's former students. The volume was published in 1919, and is an interesting commentary upon the early educational history of the Southwest.

Program Planning

The Church Program Planning Committee, 222 Downey Avenue, Indianapolis, Indiana, has issued a "Procedure Guide" and a series of manuals for use of the seven committees suggested in the Program Planning Committee's outline of organization. These manuals are as follows: Christian Education, Christian Stewardship, Evangelism, Membership Development, Missionary Education in the Church, The Church and the Christian Family, Worship and the Devotional Life.

UNIFIED PROMOTION DISCIPLES OF CHRIST

Emergency million FOR LIFE AND WORK

EMERGENCY MILLION FACTS AND FIGURES SHOW:

—Emergency Million Fund has now $675,600 in cash and pledges, and over one-half of the amount has been received in cash.

—The first intensive effort has been launched and carried out in thirty-four states.

—Eleven states have exceeded their goals.

—Seven states have 75 per cent or more of their goals raised.

—Twelve states have between 50 per cent and 75 per cent of their goals raised.

—One state has less than 50 per cent of its goal raised.

—Three states are now in the midst of the intensive effort and no report is available.

—Five hundred and sixty churches have exceeded their goals.

—Emergency Million is stirring the total life of the brotherhood of Disciples of Christ.

THE FIRST HALF OF THE EMERGENCY MILLION EFFORT IS OVER AND THE AMOUNT OF THE RECEIPTS IS GRATIFYING. EQUALLY GRATIFYING IS THE FACT THAT IT IS MEETING THE NEEDS THAT CALLED IT FORTH. EMERGENCY MILLION HAS:

—recruited and trained new missionaries for the time when conditions will permit sending them out.

—paid the salaries and living expenses of nationals in war zones.

—secured a church property at San Juan, Puerto Rico, a defense industrial center.

—made loans to churches in defense zones.

—supplied leadership for the churches faced with the demands of tremendous population shifts.

—assisted the department of home missions institutions in administering to the needs of minority racial groups involved in the war emergency.

—furnished funds for the launching of Christian Education Advance.

—supplemented funds for strained budgets of brotherhood colleges.

—provided extra leadership, program extension and equipment for churches near military camps.

—supplied enlarged service to chaplains in the armed service.

—reduced the debts of the United Society and the state societies.

—enabled the Pension Fund to pay the 8 per cent dues of the army and navy chaplains.

—operated so economically that expenses have run less than 5 per cent.

WORLD CALL

George Walker Buckner, Jr.
Editor

Evelyn Honeywell, *Assistant to the Editor* Mrs. O. S. Murphy, *National World Call Secretary*

Contributing Editors

C. E. Lemmon Edgar DeWitt Jones James A. Crain John L. Davis

VOLUME XXIV SEPTEMBER, 1942 NUMBER 8

Continuing the Christian Tradition

IN TWENTY-ONE colleges, universities and seminaries in the past year one hundred twenty-three sons and daughters of ministers have engaged in study with the purpose of carrying on in their own lives the Christian ministry of their fathers. Pictures of most of these young people appear on other pages in this issue of WORLD CALL. To look upon their faces is to find ground for hope. Here is a true "apostolic succession"—the passing of the torch of faith and of Christian witness from one generation to another. Thus the Christian gospel is made known from age to age—through the ministry of the Word. The prophet passes, but prophecy persists. The minister ceases his labors, but the ministry goes on.

American and Christian

RACE prejudice did not come to America with the coming of war; but the war has furnished many means for the expression of racial antipathies which had been dormant. Likewise, professed loyalty to America in time of crisis has been made the excuse for many acts and proposals which are utterly abhorrent to the ideals and purposes of those sturdy men, the Founding Fathers of America. In their name much undemocratic action has been proposed.

Fortunately, the good sense and good will of a majority of the people prevails in the long run, and American democracy in its own way usually takes care of wild, undemocratic proposals made in its name. Americans generally and Christians in particular will endorse the action on July 2 by the Federal District Court in San Francisco in dismissing the suit brought by the Grand Secretary of the Native Sons of the Golden West for the purpose of disfranchising American-born Japanese. This question, said the Court, was one which had definitely been decided by the Supreme Court when it had held years before: "A person of the Japanese race is a citizen of the United States if he was born in the United States." Any other decision would, of course, be inconceivable in the light of the principles of democracy as embodied in the Constitution. The decision was both American and Christian.

Federal Council Support

THE presence at the Grand Rapids convention of Doctor Samuel McCrea Cavert, General Secretary of the Federal Council of Churches, brings to Disciples of Christ for consideration the need for increased financial participation in this great cooperative enterprise of American Protestantism. Our support of this work has never been sufficient. In earlier years the Association for the Promotion of Christian Unity made larger grants to this work than at present, though its contributions were never fully representative of the life and interest of the Disciples.

More recently, as the income of the Association has been reduced, its contributions to the Council have of necessity been decreased, amounting in the year closing June 30 to $350.00. In addition, there was a contribution of approximately $400 from Emergency Million funds. From local churches of the brotherhood the Federal Council received in the calendar year 1941 the amount of $3,010.77. This is a pitifully small sum in view of the vast work the Council is carrying on and of the very real interest of the Disciples of Christ in that work.

As to the reality of our interest there can be no question; but, somehow, we have never succeeded in expressing that interest adequately and practically. Many churches in the brotherhood give annually amounts of five, ten, twenty-five, fifty and one hundred dollars and more for the Federal Council. A thousand additional churches should make similar provision in their budgets this year, both for the Federal Council of Churches of Christ in America and for the World Council of Churches. In either instance contributions should be sent to 297 Fourth Avenue, New York City.

Enduring Beyond the Duration

AMERICANS are learning today what others have learned before them—that many things which they have held as essential to life and well-being are not to be so regarded in time of dire crisis. We are discovering the significance of the phrase of the British who long since recognized that many things are out "for the duration."

But religion is not one of those things! And the church must not permit itself to be shunted aside for

this or any other duration. The Christian church has outlived all manner of political and revolutionary changes throughout the centuries. It will outlive many more. It deals with the eternal. It *is* eternal.

The essential character of the church's contribution to human life received emphatic recognition in a letter written on July 6 by the President of the United States to Doctor William A. Shullenberger, President of the International Convention of Disciples of Christ. We quote Mr. Roosevelt's letter in full:

"I hope wherever it is possible this year that our great religious bodies will hold their customary national conferences and conventions. Nothing but the prior demands of the war on our resources should intervene to curtail or interrupt this marshaling of the spiritual forces of the nation. I hope, therefore, with careful planning and foresight it will be possible to hold our customary religious assemblies.

"Often in years past I have emphasized the need for a revival of religion. Many times have I emphasized that the one solution of the problems which confront a distraught world will be found in a return to the practical application to everyday life—among nations as among men—of the eternal principles of the Christian religion as summed up in the Sermon on the Mount.

"We have received a splendid spiritual inheritance from the founders of the nation who, not being indifferent to religious principles, guaranteed freedom of conscience to all citizens and thereby made possible the free and unhampered development of the Christian life. In sending my hearty greetings to the International Convention of the Disciples of Christ in Grand Rapids, may I express the hope that your deliberations, conceived in fortitude and courage, may be guided by wisdom and understanding so that you will exemplify to all mankind the strength and security that lie in spiritual things. Perhaps not since the Fathers of the Constitution established freedom of religion have our people had greater need for a return to the teachings of the Master.

"God speed you in knowing His will, and in spreading His message."

A SIMILAR acknowledgment of the recognition of the essential nature of religion was expressed by the President in a letter addressed three months earlier to a group of editors assembled in the annual meeting of the Associated Church Press. In this letter Mr. Roosevelt wrote, in part:

"Our religious press can be a guide and a beacon, a real tower of strength in this momentous struggle. It seems to me it should come within the special province of the religious press to proclaim the strength that lies in spiritual things—a strength which no mere physical force can overcome and which, under God, we shall maintain in complete national unity.

"But in striving for unity we do not aim at uniformity. Uniformity is of the very essence of the totalitarian tyranny. In the real spirit of our free institutions we must retain diversity of religious outlook. Nevertheless our church press can and will place the emphasis on fundamental unities. These we shall find if we follow the fine old teaching: unity in essentials; liberty in non-essentials—in all things, charity.

"In that spirit, which is the true spirit of our cherished freedoms, I wish you and your associates Godspeed in the deliberations you are to undertake."

These clear declarations may well be called to mind when unthinking folk under the stress and strain of days of war bid the church turn aside from its God-given task. No one can dismiss the church for the duration. No one but the church itself and that can be only if it should fail in its witness to Christian truth and its ministry to human need.

A Million Murders

ONE MILLION Jews have been murdered in Europe, five hundred thousand murdered or expelled from Germany. That this estimate is essentially correct there can be no question. Even if the figures were cut in two they would still constitute a horrible commentary upon the most unbelievable organized racial persecution of modern times.

Our condemnation of such terrorism is not of recent origin. Long before the outbreak of war WORLD CALL protested against the racial arrogance which had found unexampled expression in Nazism. And not against that expression only, but against *all* racial arrogance and prejudice in *every* country and among *every* people.

Against all such prejudice Christian people must protest, and offer the protection of the church to members of every race and every creed against the attack of embittered and bigoted men. Above all, no trace of racial prejudice must be found within the church. Otherwise it ceases to be the church, ceases to be Christian. To give place in our hearts to such unchristian sentiments is to proclaim ourselves the spiritual kinsmen of the murderers of Europe's million Jews.

Change in Leadership

THE recent announcement by the Christian Board of Publication of the retirement of W. P. Shelton as its General Manager and of the election of C. D. Pantle as his successor marks a change of leadership in a highly important brotherhood work. To his long years of service in this office Mr. Shelton has brought gifts which have won him wide respect. As he enters upon his well-deserved retirement, we salute this courtly Christian gentleman and voice the affectionate esteem of his numerous friends. To his successor, a man of alert mind, tested wisdom and broad vision, we express the confidence and good wishes of a great host of Disciples of Christ.

Who Follows in Their Train?

WHERE are the ministers of the future to come from? Who is to take the place of our present ministers now serving our churches? A part of the answer comes from the parsonage itself. It comes from the young generation and their answer is emphatic and clear: *"We Follow in Their Train."*

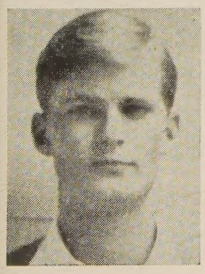
The Pension Fund has just received data from twenty-one colleges and seminaries. This study shows that there were 123 sons and daughters of ministers or missionaries enrolled in the college year 1941-1942, preparing themselves for the ministry or for other full-time Christian service. Pictures of most of these young people appear on these pages.

This number covers only one college year. If the four-year period for the bachelor's degree were covered the number would be much larger. And if the two or three years of graduate work are added for the M.A. or B.D. degrees the number would be still larger. And both the one-year number and the total number would be most encouraging.

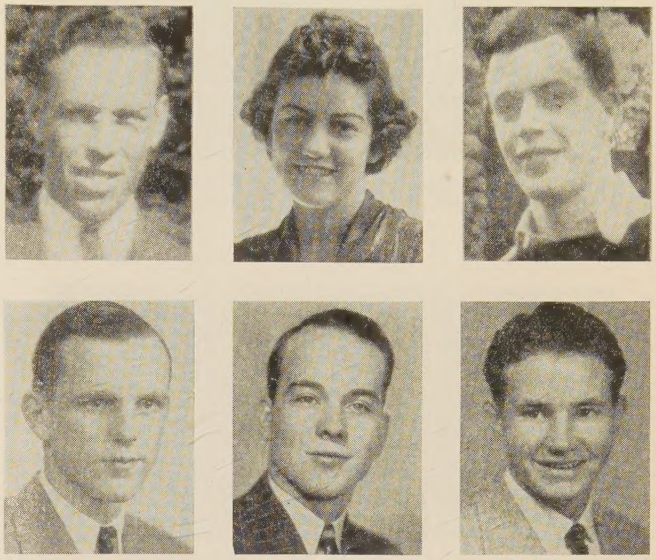
Who follows in their train? The sons of the preachers themselves. They come from the "manse," the parsonage. They know the hardships as well as the glory of the ministry. And balancing the hardships against the glory, 123 of them have made a definite commitment to answer the call of God and the church.

Some have seen their parents trying to live on too small salaries, some as in "One Foot in Heaven," living in dilapidated parsonages. Some in these later years have seen churches refuse to participate in the 8 per cent Pension Plan dues to help guarantee protection and pensions to their own fathers and mothers.

Others have seen churches pay their fathers a decent living wage, provide a decent comfortable parsonage, and gladly pay the 8 per cent Pension Plan dues. Seeing the total picture, 123 sons of our own ministry in one year are enrolled in these twenty-one colleges from Oregon and California to Connecticut, securing a thorough training for the great task to which they have committed their lives.



In the days gone by it was frequently said that most of our ministers came from the country churches or from the churches in small towns and villages. That may still be true. If so, it seems clear that the next great source is from the parsonage. And those who come from the parsonage are from large cities as well as small.



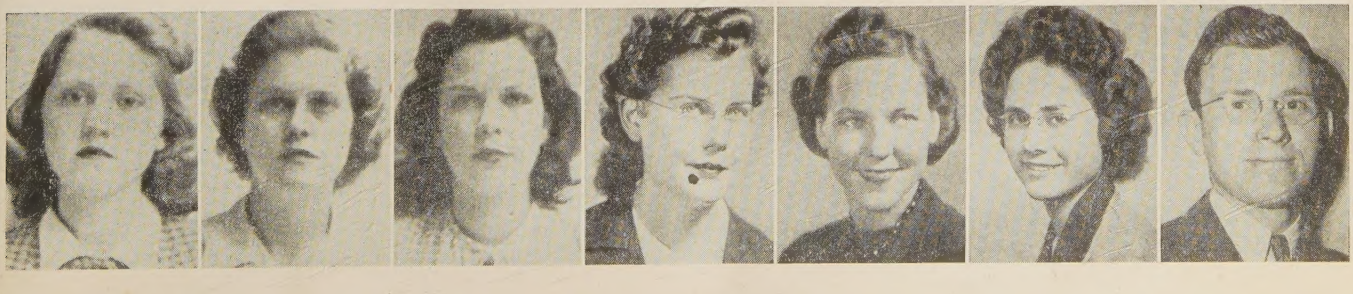
First row: Logan Dunham, Minn. Bible College, son of L. A. Dunham; Catherine Joneson, M. B. C., daughter of Oscar Joneson, deceased; Ellis Beeman, M. B. C., son of Alva Beeman. Second row: Robert L. Foster, Jr., Yale, son of J. E. Foster; Rawlins Cherryhomes, T. C. U., grandson of John Rawlins; James Pickering, T. C. U., son of J. E. Pickering

What is the obligation of the church to this young generation of preachers? Clearly it is the obligation of the divine teaching of Christ himself, to support them while they preach. That means a living salary, 8 per cent Pension Plan dues. All this not for the sake of the preacher, but for the sake of the church.

Let No Man Despise Thy Youth

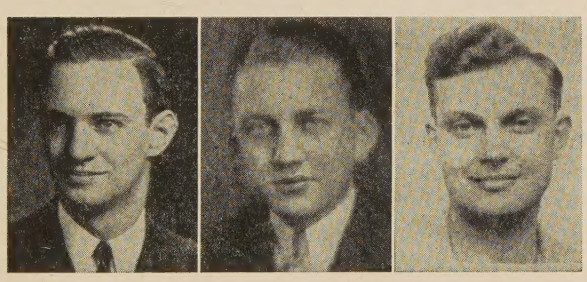
THE call of God to youth for his ministry brings a two-fold obligation. To the young man it is a call for the dedication of his life to the proclamation and practice of Christianity. To the church it is a call for a stewardship of substance adequate to sustain the minister and his family in days of active service, in old age, in disability, and his dependents when death takes him. God united these mutual obligations. To separate them leads to disaster.

LEFT: Howard Hilley, Atlantic Christian, son of H. S. Hilley, BELOW: Jeanne Hilley, Atlantic C., daughter of H. S. Hilley; Jane Perry, Atlantic C., daughter of J. M. Perry; Elizabeth Stoney, Atlantic C., daughter of G. H. C. Stoney; Mariah and Mary Lu Smith, Bethany College, daughters of Herbert Smith; Esther Benjamin, Butler U., daughter of A. P. Benjamin; Ralph Bennett, Butler, son of O. E. Bennett



ABOVE: F. Boyd Collins, Butler, son of Jonas Collins, deceased; Harold and Lester H. Ford, Butler, sons of D. C. Foster

ABOVE: Charles Marler, Butler, son of W. H. Marler; Marjorie K. McGoldrick, Butler, daughter of R. G. McGoldrick; J. Fenton Messenger, Jr., Butler, son of J. F. Messenger



ABOVE: R. H. Miller, Jr., Butler, son of R. H. Miller; Robert M. Morris, Butler, son of W. B. Morris; Harold D. Platt, Butler, son of C. H. Platt

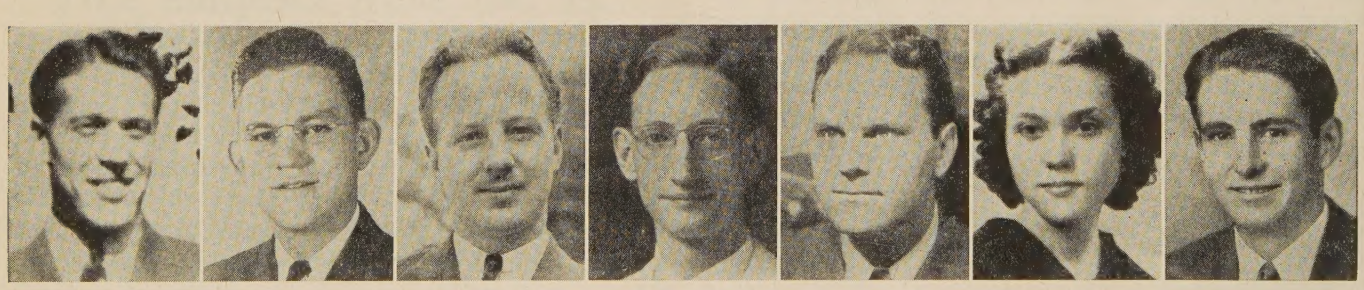
Fellowship With Past, Present and Future

Our own brotherhood has recognized its obligation to validate the minister's dedication to spiritual tasks. For over eleven years hundreds of our churches have cooperated through the Pension Plan to accomplish this purpose. This fellowship must be enlarged until every minister is included and every congregation is participating. Only through the Pension Plan can every congregation meet its responsibility to thus support and care for the past, present and future ministry. Payments by the church to the Pension Plan are handled on a group basis. Therefore every congregation has fellowship with ministers young and old, with missionaries, with Christian college teachers, with army and navy chaplains, and with their families.

Church participation in the Pension Plan does for its ministry that which cannot be done otherwise. Insurance is good, but a policy on one minister does not help other ministers and their families. Many ministers are too poor to carry adequate commercial protection. Savings are fine, but on the average, ministers' salaries are insufficient to win economic independence. If they were sufficient the ministry would soon be devoting time to investment problems instead of spiritual leadership.

Open the Book

THE open Bible on the pulpit desk is a symbol of our rights and liberties in a free country. Because of what the Bible is, our rights become duties and our liberties become moral obligations. Too frequently those who rejoice in the privileges of the open Bible have kept great sections of the book closed.



ABOVE: Frank S. Smith, Butler, son of W. C. Smith; Wm. M. Smith, Butler, son of Dan E. Smith; Blair Sparks, Butler, son of L. M. Sparks; Earl Stuckenbruck, Butler, son of C. O. Stuckenbruck; Orville L. Wright, Butler, son of W. J. Wright; Mary Ru Anderson, Chapman College, daughter of L. C. Anderson; Myron Engle, Chapman, son of J. H. Engle

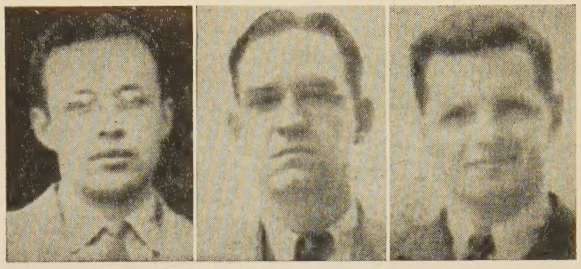
BELOW: Louis Riley, Chapman, son of E. C. Riley; Herbert Simpson, Chapman, son of C. W. Simpson; Wayne Bell, College of the Bible, son of H. Bell; Burton Brown, C. of B., son of L. Brown; Willard Guy, C. of B., son of E. L. Guy; Homer Hill, C. of B., son of H. J. Hill; Joseph R. Kennedy, C. of B., son of H. J. Kennedy

Survey of Preaching

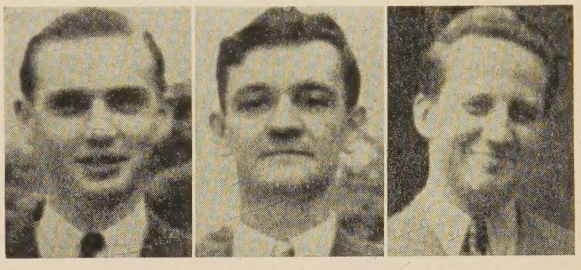
Ten years ago a survey was made in a mid-western city of thirty-four of our ministers to discover how frequently they preached on "the ministry." The ages of this group of preachers averaged about fifty years. Only one of them had, at any time during his years in the pulpit, preached with the idea of opening up the closed pages of the Bible that set forth the essential obligation of the church to the ministry. At about the same time in a gathering of some four hundred church leaders in one of the southwestern states, none were found familiar enough with the contents of the ninth chapter of First Corinthians to identify it. This was not true of 1 Corinthians 13, nor the scores of other passages of the Bible.

Week of Ministry

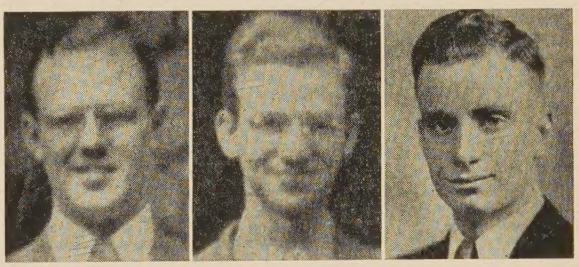
Perhaps the reason for this condition is to be found in the easier apprehension of the elements of personal religion than of the corporate obligations of the Christian community for the propagation of faith. If the faith, so precious to those already cherishing it, is to receive larger and fuller acceptance, then the obligation of the church to the divinely ordained means of its propagation must receive more intelligent and widespread attention. God-given objectives are reached by divine means. To accomplish this end every congregation of Disciples of Christ, under the leadership of its pastor, is asked to observe the Week of the Ministry, October 11-18. In this period every church should have the privilege of the divine appraisal of the ministry set forth in Scripture, sermon and song. Those not now participating in the Pension Plan are asked to give favorable consideration in the October board meeting to this essential means of support for the past, present and future ministry of the church.



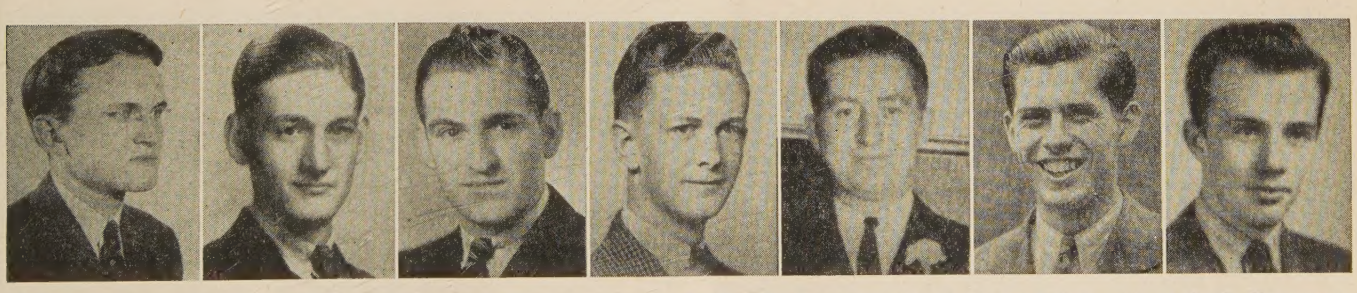
ABOVE: College of Bible group: Ronald Lorimer, son of C. H. Lorimer; Lowell MacFarlane, son of D. MacFarlane; J. P. Miller, son of V. H. Miller



ABOVE: Joe Merle Riley, College of Bible, son of E. C. Riley; Park Winkler, C. of B., son of C. Winkler; Donald H. Edwards, Disciples Divinity House, son of W. H. Edwards

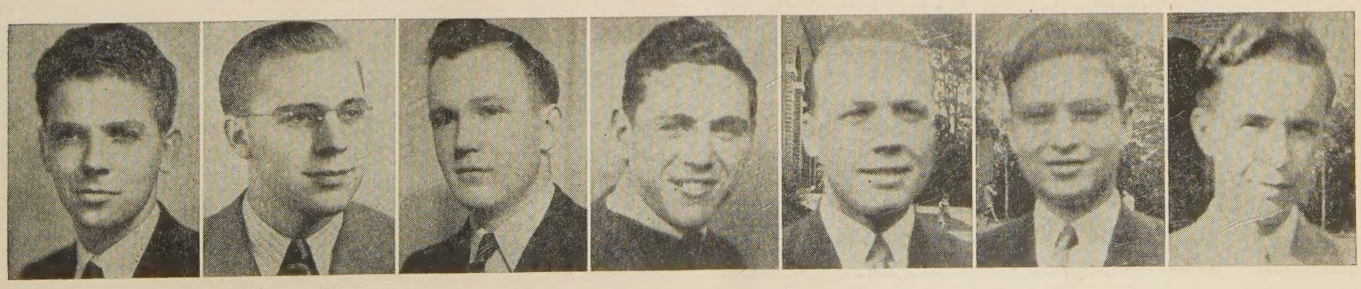


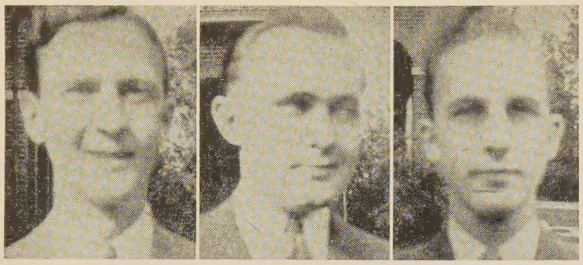
ABOVE: Disciples Divinity House group: Leslie L. Kingsbury, son of H. Kingsbury; Maurice F. Knott, son of H. E. Knott, deceased; John E. McCaw, son of C. C. McCaw



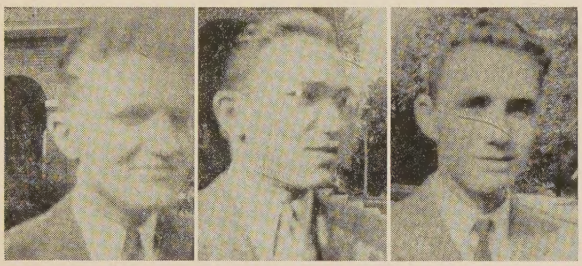
ABOVE: Richard M. Pope, Divinity House, son of M. T. Pope; G. Parker Rossman, Jr., Divinity House, son of G. P. Rossman; Lowell Colston, Drake, son of G. Colston; Robert Mattson, Drake, son of S. V. Mattson; Colvin Mobley, Drake, son of C. B. Mobley; Eugene Peterson, Drake, son of P. H. Peterson; Joe Bob Moffett, Drury, grandson of F. L. Moffett

BELOW: Wm. Reese, Drury, son of W. L. Reese; Ned Romine, Drury, son of E. M. Romine; Noel Francisco, Eureka, son of C. Francisco; Charles Willey, Eureka, son of F. H. Willey; Walter Coburn, Johnson Bible, son of W. H. Coburn; Robert B. Green, Johnson, son of E. J. Green; Francis L. Hargrave, Johnson, son of E. S. Hargrave

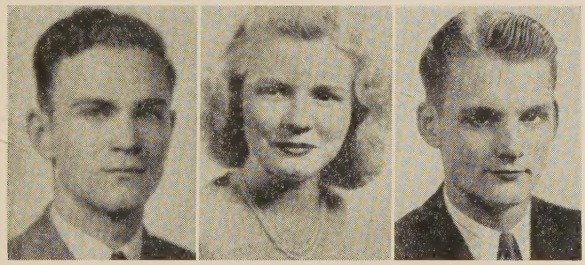




ABOVE: Johnson Bible College group: Robert J. Hargrave, son of E. S. Hargrave; David Marler, son of W. H. Marler; Chalmers Mattern, son of A. C. Mattern



ABOVE: Johnson Bible College group: James McKowen, son of R. J. McKowen; Lee Pitman, son of B. F. W. Pitman, deceased; Wm. Watkins, son of D. D. Watkins



ABOVE: Lynchburg College group: Wm. O. Haney, son of H. G. Haney; Carol Potee, daughter of K. L. Potee; Jean Wake, son of A. Wake, deceased

One Hundred Twenty-Three Candidates for Ministerial Relief

EVERY ONE of them is a candidate for Ministerial Relief! The hundred twenty-three young preachers and preachers-to-be pictured on these pages. They have good stuff in them. They have vision, courage, consecration, training. They are a part of the future leadership of our brotherhood.

From Ranks of Youth

But they are all candidates for Ministerial Relief. Why? Because they will have to retire. Where did the 825 aged ministers who now receive a check every month from the Pension Fund for Ministerial Relief or Prior Service come from? They came from the ranks of the young men.

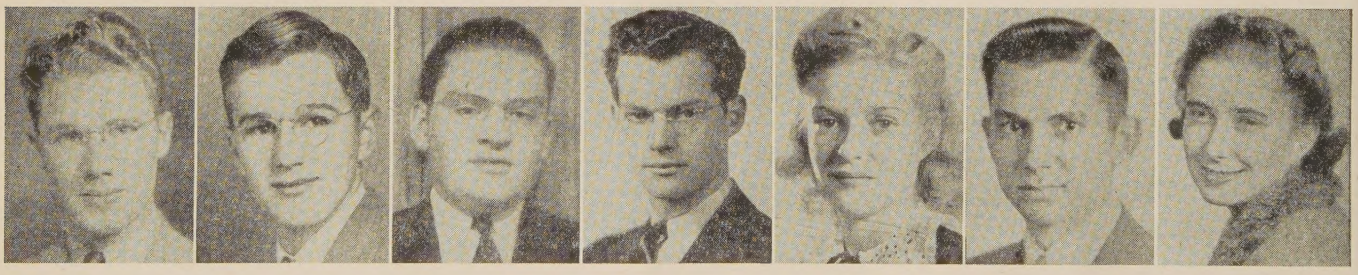
"An Old Man in Every Preacher"

Young men soon reach middle age. It is not far from middle age to old age. And lo, he discovers that "There's an old man in every preacher." Furthermore he is an old man who will need the ordinary comforts of life—food, shelter, clothing, medicines.

Take Remedy Now

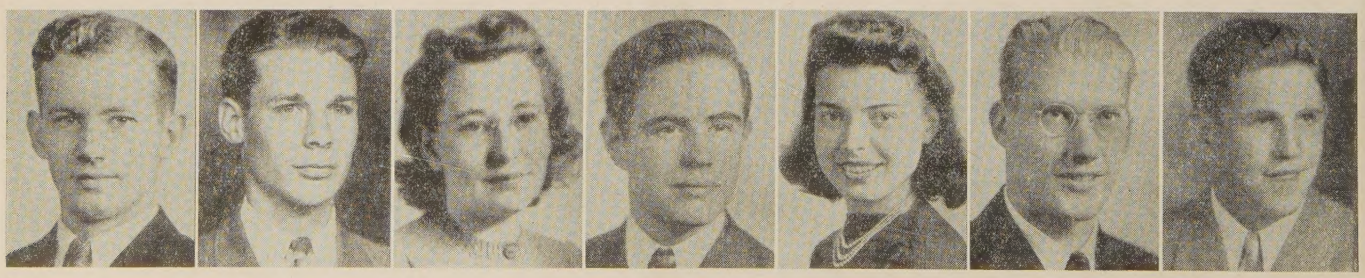
How can he and the churches he serves avoid Ministerial Relief? By taking the remedy now. The remedy is the Pension Plan, 2½ per cent monthly dues and 8 per cent church monthly dues. These dues protect them in active service, they provide a retirement pension for old age.

This simple easy monthly plan makes the 123 preachers candidates for pensions instead of for Ministerial Relief.



ABOVE: Dwaine E. and Gail Dunning, Manhattan Bible College, sons of G. B. Dunning; Arthur John Fineout, Milligan, son of L. E. Fineout; Gray Musick, Milligan, son of J. J. Musick; Dorothy E. Bell, Phillips, daughter of W. E. Bell; Roland Earsom, Phillips, son of C. A. Earsom; Margaret E. Gilstrap, Phillips, daughter of E. J. Gilstrap

BELOW: Phillips group: Will Goodell, son of Wm. Goodell; Arthur E. Grimes, son of O. E. Grimes; Orchid Nelson Haas, daughter of R. Nelson; David Hageman, son of E. A. Hageman; Margaret Kennedy, daughter of P. Kennedy; Francis Nickerson, son of O. E. Nickerson; Rempton Oakes, son of E. M. Oakes



Information Please

STATISTICS are never dull nor dry when your own welfare or that of your loved ones and friends is involved. Therefore the status of the Pension Fund is within the range of every church member's interest.

First a word from the Actuary. The actuarial valuation as of December 31, 1941 is again satisfactory and gratifying. The eleven years' experience of the Pension Plan has continued within the original assumptions. Each year interest at the rate of 4 per cent from earnings on the investments has been credited to the reserve funds. The reserve funds are sufficient to meet the pensions now being paid, or yet to be paid to members still in active service, with a margin of safety.

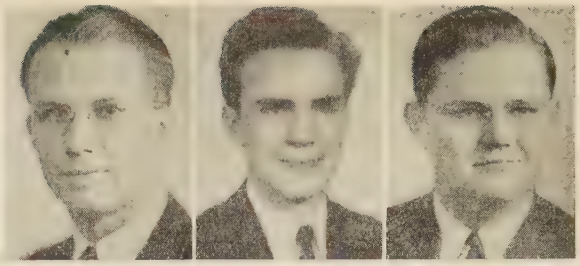
The finance committee of the Pension Fund during the past year made a very creditable record as reflected in the interest income of $156,892.46. The return of 5.4 per cent on mortgage investments is due to their careful personal supervision. The income on all producing assets was 5.2 per cent.

In 1941 the new members enrolled in the Pension Plan numbered 164 and new churches 166. This was a gain over 1940, and the rate of enrollment for the first six months of 1942 is considerably above that of 1941. Since benefits became available under the Pension Plan, $1,209,358.43 has been paid to minister members or their families.

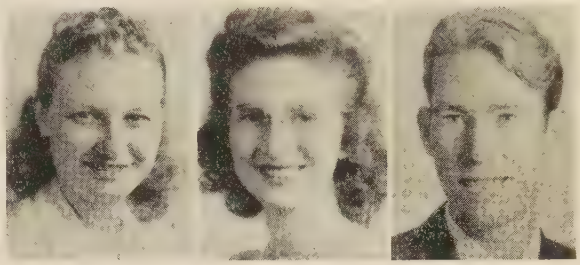
The Pension Fund family numbers 1,802 of whom 1,166 are beneficiaries and 636 are their dependents.

The 1,166 beneficiaries fall into the following groups: 692 in the Pension Plan, 288 in the 1919 Pension System, and 186 receiving Ministerial Relief.

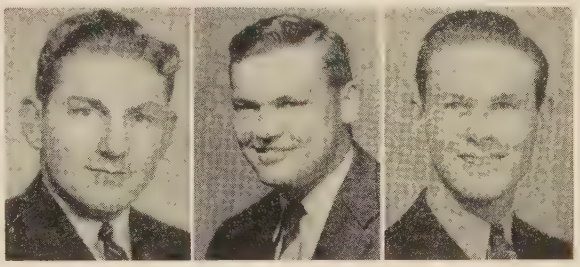
The stake of the young minister is in the Pension Plan.



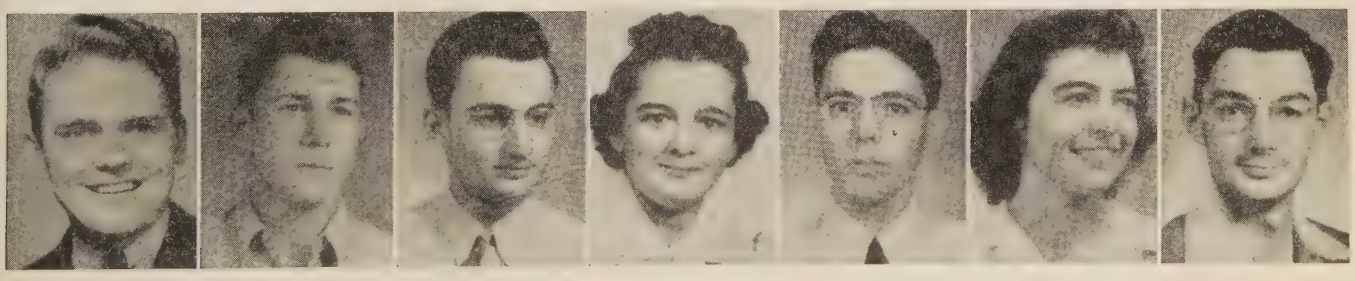
ABOVE: Phillips group: Ronald Osborn, son of G. E. Osborn; Tom T. Posey, son of O. K. Posey; Clarence Pruett, son of W. Pruett



ABOVE: Phillips group: Orma Shelton, daughter of O. L. Shelton; Emma Lou Smith, daughter of P. A. Smith; Arloe Snodgrass, son of H. Snodgrass

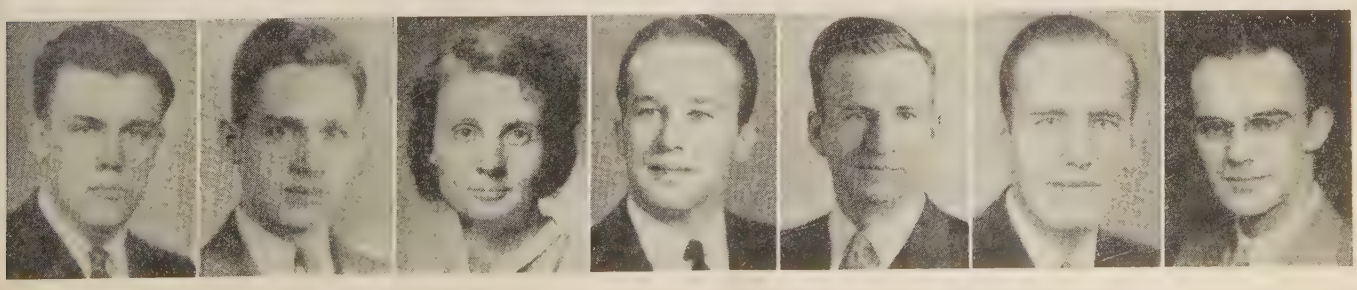


ABOVE: Texas Christian group: Hugh Ross Baker, son of E. S. Baker, Aaron Barker, son of R. H. W. Barker; Edwin T. Cornelius, Jr., son of E. T. Cornelius



ABOVE: Paul Kennedy, Jr., son of P. Kennedy; is from T. C. U. The others are Transylvania students: Geo. Ode Anderson, son of G. M. Anderson; Winston Clyde Bell, son of H. L. Bell; Sara Katherine Burner, daughter of W. L. Burner; Emory Horace Hutchison, son of E. H. Hutchison, deceased; Elaine McQuary Thurston, daughter of M. A. McQuary; Earle Hugh Young, son of J. B. Young

BELOW: Arthur Wayne Braden, son of A. Braden is at Vanderbilt. The others are Yale students: Lawrence L. Bennett, son of G. S. Bennett; Margaret Lawrence, daughter of O. W. Lawrence, deceased; R. H. Montgomery, Jr., son of R. H. Montgomery; R. Fred West, and Wm. G. West, sons of J. W. West; C. L. Wilson, son of C. O. Wilson



The Christian Hope and Reality

Excerpts from W. A. Shullenberger's Presidential Address at the International Convention of Disciples of Christ, July 28

THE difference between faith and wishful thinking is that faith has foundations. The implication of the Christian faith is that thereby one is "anchored to the Infinite." And God is certainly much more than a bright shadow! The Christian feels that he is in no wise straining at the tether of the reasonable when he holds that God is the ageless Will toward his kingdom which is to be. But, if he be that, he must be also the persevering, communicative Mind toward the nobler, holier thought and toward constructive and integrating relations among men. Why, then, is it running afield to opine that the alluring intangibles and imponderables of faith are begotten of the reality of the invisible God? May we not dare to affirm, by that very token, that faith still is and ever will be the "substance of things hoped for"? It is intelligent and realistic, but it is also prophetic. It is the most trustworthy blueprint for realism.

And yet, Christian faith is as human as it is divine. It is as much of the heart of man as it is of the mind of God. The Golden Text of human witness is in the quaint question posed by the French philosopher, Pascal—"If man is not *for* God, then why is he not happy without God?" Man's heart is often greater than his head. The heart is also the way to the sublimest revelation. When a person confesses his love for God, and cultivates that love, he discovers the amazing truth that God first loved him. And so it is that the heart has its proper place in finding the truth. . . .

Amidst tumult and confusion, pressed into form by universal woe, this realization is everywhere emergent. The injury is heart injury. The conviction that the fairest hope of the race has been violated is widening in scope and increasing in weight. It is not enough to declare that civilization is threatened, that paganism and brutality stalk like two demons along the horizon, that secularism has become the arbiter of philosophies and processes, that the church has fallen upon hard days, or that the case for Christianity looks a little desperate. I tell you that a more unwelcome angel of trouble than any of those has wounded the vitals of the soul! Ours is a generation knowing what it means to have pain in the heart, and what it means to have utterances interruptured by a sob. . . .

Along the Emmaus Road go two pedestrians. Their pace is slow, for they still walk in the somber shadow of the near past. Their conversation is of things on which their hearts have been set. A few days ago their confidence was staunch, their spirits enthusiastic, their hope well founded. But now, all circumstances are so changed! They know all that can be known about "hope deferred that makes the heart sick." And when that third Personage, joining their company and entering into their conversation, asks what it is that burdens their souls and turns all life gray, they reply as those who speak into an empty void. Their explanation—"We had hoped." Aye, there you have it! Those two travelers on the Emmaus Road have become our contemporaries! They cut straight across the centuries to press into the very forefront of our day! By experience and by utterance, they become the interpreters and the representatives of society today. They make articulate the deep pain of the world. Whether the world knows it, or not, the hurting of today is so grievous because it cuts into the quick of the Christian hope. Society knew that Christian aims were right aims. That the Christian ideals were saving ideals. Willful, hedonistic, indifferent, supercilious though civilization might be toward the ethics of Jesus, or as regards the prime indispensability of the gospel, nevertheless humanity lived in the light of the Christian hope. Getting the evangel to be accepted of men; seeking more universally to dignify the life of the humblest person; ever the exponent of juster social and industrial relations; condemning unequivocally race prejudices and hatreds; ceaselessly advocating the outlawry of war; with genuine discernment, pointing out the values in the varying cultures of Earth's peoples; and indicating how men and nations might seek peace and pursue it, Christianity got its hopes accepted even if the realities stemming from those hopes never were sufficiently matured that they might be harvested. . . .

Hope Materializes Into Reality

Great visions more than once or twice have become new movements. Millions of times have God-given ideals become personalized into sterling character. Who is there who does not know how spiritual and moral forces have a subtle way of pressing irresistibly on, getting their thoughts and sentiments, ideals and laws first unconsciously and then consciously accepted until they penetrate and permeate the life of the individual and then become slowly diffused through the mass of human society? . . .

Jesus refused to allow the word "faith" to get into human understanding as a sort of "disembodied spirit." If there is a world of physical things and of human affairs, there is also a spiritual world. . . . Man's knowledge may (and does) make him at home in the world, but Christ's knowledge makes man at home in God's universe, and the possessor of a vaster knowledge.

But follow along with that story. Consider the Christians of the first century. They most certainly knew they were not the masters of the world in their day. Quite to the opposite, they often found themselves the victims of the world. They were creative, preposterous minorities the world *strafes* because it cannot understand. To be realistic they had to use words that betokened what was ominous, harrowing and pitiless — "tribulation — anguish — persecution — famine — nakedness — peril — sword.". . .

And further, mark you, the fact of the church of Christ is just this same fact. Perhaps the best and briefest statement of the origin of the church is that the Christian vision in the person of Christ allured men irresistibly. They gazed upon that vision with the "eyes of the heart" until the creative Christian hope, under the urge of God, ushered into being a new community of souls. . . .

Primary and Plenary Obedience

The mission of Christians is not only to get men to accept Christ. Of just as great consequence is the disposition to encourage men to put Christianity into action. And that we cannot do—we shall not be able to do, unless we supply into our churchly vocabulary a new word. . . .

Well, the indispensable word is "plenary." I think it means whole, complete, full. When we put it beside another word we Disciples of Christ know better—so much better—then the implication is much more apparent. That other word is "primary." With intelligence and directness, Disciples of Christ have dealt with the points of primary obedience. The greatest single element making for the growth of the Disciples of Christ was how obviously we were in agreement with the simple doctrines of primary obedience. But, I tell you, the day is come when our age is calling for more of the plenary to supplement and to justify the primary. Certainly not less primary; but, most certainly more of the plenary! . . . Knowing that our position on matters of primary obedience is impregnable, we ought to take with great confidence to the broad highway that opens before us and leads on into the domain of the united church the whole world over. Having been brought to life in the civilization of a

(*Continued on page* 13)

Pension Fund at Grand Rapids

By BERT WILSON*

THERE was a stream of visitors going through the Pension Fund exhibit booth at the International Convention in Grand Rapids. Many of the fathers and mothers of the 123 came to see the photographs of their sons. These sons, now studying for the ministry in twenty-one colleges, are the sons of ministers or missionaries. This is the "apostolic succession."

A number of these young men were at the convention. They brought their friends to see the display of pictures. The presidents of these colleges, and a good many of the teachers viewed the display. One convention goer of long standing said: "That's most encouraging. I had no idea so many preachers' sons were themselves becoming preachers."

They Join the Pension Plan

A number of ministers visited the booth to pay their first 2½% dues, and stated that they would go home and enroll their churches for the 8%. One new college president enrolled. Said Dr. Peale: "When I looked at that picture, 'There is an old man in every preacher,' it made me shudder a little. It emphasizes the point that every one of us will get old."

The Ministers' Morning Hour

Between 700 and 800 ministers attended the program of the Ministers' Morning Hour. It was held Thursday morning at 8:30. Dr. Norman Vincent Peale was the speaker. His subject was, "Preaching in 1942." It was an inspiring sight to see so many earnest ministers in our audience. They sang with enthusiasm. They read the responsive reading splendidly.

Dr. Peale spoke directly and without notes. He has deep convictions as to the worth of the individual, a keen sense of humor, and an apt quality in illustrating his points. He spent some weeks in Hollywood as technical adviser in producing the movie, "One Foot in Heaven." He says that the "Up-and-Outs" need salvation as much as the down-and-outs.

*Dr. Wilson is General Representative of the Pension Fund.

Some High Points of Dr. Peale's Address

"This is the greatest opportunity in our lifetime. The fields I tell you are white unto the harvest . . . A soldier came back from church in Australia and his friends asked, 'Did it do you any good?' He replied, 'I hope so. I am going to keep at it until it does.' He had not been to church for twenty years.

"Now if that soldier is an example of the general situation, which I am inclined to think is true, the preacher has got to ask himself the question as to whether he can fill the need of this man who has not been there for twenty years. A preacher ought to visualize a congregation made up of people like that. Gradually, tenaciously they are beginning to filter back. The preacher must answer the question, 'Canst thou teach us, or shall we look for another?' "

. . . .

"As I am talking you may think of the Country Club crowd who never go to church. Their fathers were loyal to the church but they have gotten away from it. They are leaders of the town for the most part. I believe that down in their hearts there is an eagerness for God."

. . . .

"Last summer I was in California and I had a double-barreled experience. I was at Long Beach preaching at night, and by day I was in Hollywood helping to make a motion picture. I went out to help make 'One Foot in Heaven.' I did it because I knew that about 80,000,000 people in the United States go to the movies, and I wanted to help them get good pictures.

"At a dinner given in my honor, one of the movie people asked, 'Is the church still converting people?' I replied, 'Yes, we are doing a better job of it. We are converting not only the down-and-outs, but also the up-and-outs.' He said, 'What is an up-and-out?' I replied, 'an up-and-out is a man who has clothes, position, job, but as far as being in control of himself he is as far out as the other fellow.'

"He asked, 'Did you ever see an up-and-out converted?' I replied, 'I certainly did.' He said, 'Tell us about it.' Then I thought about the brethren who said I should not go to Hollywood. I had the chance of a lifetime to influence these people. I brought out of my experience the best story I could think of about a man in New York City who paid a rent for his home of $10,000 a year. If you live with these Hollywood people you will discover that they will get up and act out a story. I acted this story out with all the power I had. It was one a.m. when I left this dinner, and I was telling the story of conversion all that time, and I did that for nearly two months.

"When I left, Bob Lord, one of the greatest motion picture producers in the country, said, 'Before you go home I want to be technical adviser for the preachers. Are you not convinced of what many of these people want? Don't you see it? They are not bad people. They do wrong things simply because they have gotten loose from their moorings. Go back to your pulpit, preach with the same directness and force as was used by the great old preachers of yesterday. And preach to those people a personal gospel of salvation.' "

. . . .

"In this year of our Lord 1942, we want to listen to the gospel of the Lord Jesus Christ . . . A preacher is not called to demonstrate his scholastic ability. He should have the quality of scholarship which makes him able to be simple. It takes a great mind to be simple. That's the greatness of Jesus. He took the highest principles and distilled them until they gleamed like pearls, so that even a child could understand."

. . . .

"The preaching in 1942 must say to defeated and discouraged people, 'In the name of Jesus Christ you can do all things.' Promise them that if they will accept Jesus Christ they shall make contact with power.

"'I can do all things'—that's the greatest Christian word. *All* things, not a few things. Yes, you can, honestly you can. Not through your own strength, but through simple faith and trust in Jesus Christ, who gives you strength."

Dr. Norman Vincent Peale of New York, with F. E. Smith, Executive Secretary (left), and Harmon Pritchard, Asst. Actuary (right), of the Pension Fund

Royal J. Dyes, an Appreciation

By STEPHEN J. COREY*

A. McLEAN, in his introduction to *Bolenge,* written in 1917, says: "This is the eleventh edition of *Bolenge.* Few missionary books have been more widely read or gladly received. Although eight years have elapsed since the book was written, there is still a steady call for the volume." Mrs. Dye had written the book in 1909. This statement of A. McLean's is a sort of "thumbnail" illustration of what the life service of Dr. Royal J. and Eva Dye has been. The thrill which her book produced in Disciple hearts, more than thirty years ago, has been kept at high level by Royal during all this period. The book was a missionary romance of high order, its pages full of the warmth, the tireless effort and the sacrifice of missionary pioneering in the jungles of darkest Africa.

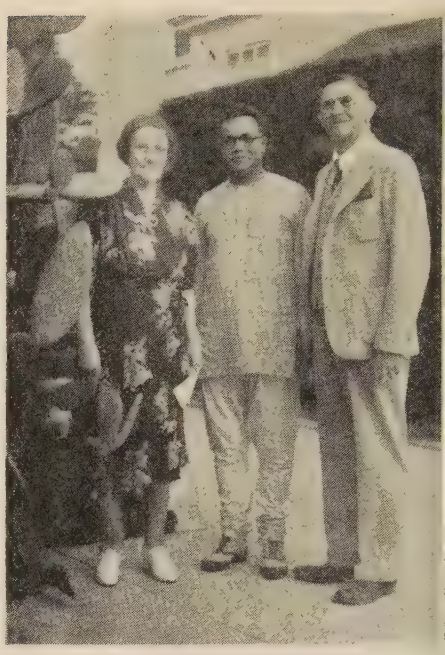
This volume was written after two terms in Congo, out of the loneliness and longing of the author's heart, whose health had failed in the heat of the Congo tropics. She had seen her beloved husband return alone to the work which was dearer than life to them both. He, too, had to return to America after a short period of his third term, because of broken health. But he continued the romance of Africa which Mrs. Dye had set down in the book, as his health came back. No man has ever stamped on the pages of men's hearts a more vivid and human picture of missionary adventure and accomplishment. Our African Mission is one of the most famous in missionary history. Dr. Dye has been the contemporary interpreter to our people of its struggles and unique accomplishments.

The Dyes could have retired from missionary effort when they both found living in the tropics impossible. The thought never entered their minds. He was a physician, but a physician because he could use his life in the missionary "league of pain" in Africa, and not with the thought of a doctor's career in America, where physicians were crowding against one another. They longed some day to go back to their beloved Congo, but in the meantime they would pour their lives into service for Africa here in America. They had paid the price and they would perpetuate in America what they had begun in the equatorial jungle.

Mrs. Dye and A. F. Hensey, the newer missionary, had worked out painfully and prayerfully, while she was on a bed of sickness at Bolenge, the first little grammar of this strange, unwritten dialect. These two had toiled together over the first vocabulary, the first songs in the native tongue, the first Bible stories. The doctor, at the same time, had treated the first patients, had set up the first little dispensary, performed the first operations, made the first healing and preaching tours by dugout canoe and on foot through the forest to needy villages. He had begun to break the fearsome power of the witch-doctor. They had both won the confidence and affection of the native people. These rich experiences were not to be discontinued. They were to be written on the hearts of Disciples in America, through loving, passionate appeal.

And how these two have toiled to perpetuate the claims of Africa and all the mission fields! No circuit-rider or pioneer preacher of our early days ever lived a more constantly away-from-home life than Dr. Dye. He has been our national train and bus commuter. In the meantime, Mrs. Dye, never physically strong, has lived in California, while the three daughters were growing into maturity and taking their places in the world. Her home has been the center for missionary groups, the meeting place of returned missionaries, a house of prayer for all the world—a place where missionary fires have constantly burned. She and Polly, the oldest daughter, have given themselves to the Los Angeles Japanese work, the Filipino work, and to many neglected areas in California life. Mrs. Dye has written much and spoken much. She inaugurated and pioneered in the "School of Missions" plan which has been adopted by practically every communion in America.

And what can one say of Dr. Dye's field work? To attempt to describe it would be a writer's despair. Tireless, radiant, eloquent, passionate, he has stormed our churches and conventions from coast to coast and from Canada to the Gulf. For twenty-five years he has been the ceaseless advocate of world missions to our people. In great assemblies, sitting alone with some Christian brother, with a crowd of young people, or in a family group with the children close about him, he has ceased not to witness for his Master of the needs and glory of the missionary investment. He is the story-teller par excellence—telling stories of missionary toil and adventure that never grow old. He has secured many gifts for the work, but greatest of all the gift of good will and abiding interest in Africa and the other distant fields.



Dr. Royal J. Dye and Mrs. Dye at their home in California. With them is Dr. P. D. Sukhnandan of India

While the missionaries were evangelizing on their distant fields, Dr. Dye has been evangelizing us here at home. He has given us enthusiasm, vision, passion, the sense of stewardship, and an appreciation for the church's world task which can never die. He has stirred many to volunteer for missionary service. The gifts he has secured have been loving gifts for hospitals, orphans, missionary homes, the Congo gospel steamboat, and the preaching of the message. Dr. and Mrs. Dye instituted the "prayer room" at our conventions and they have made the missionary breakfasts an institution never to be forgotten.

A period of time at the International Convention was given to a service of recognition for Dr. and Mrs. Dye. J. Frank Green spoke on "The Dyes in Michigan"; Andrew Hensley on "The Dyes in Congo"; and A. E. Cory on "The Dyes Among Our Churches." Dr. Dye then spoke on "Africa Is a Mighty Continent." President Robert Hopkins told of a plan for a special memorial in Congo in tribute to the Dyes. An amount of something over $5,100 has been given thus far.

Andrew Hensey (left) and Robt. M. Hopkins, president of The United Christian Missionary Society

*Dr. Corey is president of the College of the Bible, Lexington, Ky. He was formerly president of The United Christian Missionary Society.

The Christian Hope and Reality

(*Continued from page 10*)

new and free world, even as truly as we were creatures of that "liberty wherewith Christ hath made us free" who could be better qualified than we to be trail-blazers for our Lord?

Obviously, if that be granted, then up come all those vital questions of evangelism, missions, stewardship, an adequate and first-hand and personal Christianity, the imperative of Christian unity to assure the consummation of a World Church of Christ, and the application of the principles of the gospel to the social, economic, racial, and international issues let loose in our world today.

Let us get on to be apostles of plenary obedience. The call of the hour is for the extension of the transforming and dynamic influence of Christianity; then for the further extension. The call is for the application of the Christian principle, ethic and wisdom: then the fuller application of Christianity! This, and this alone, is the assured way to recover hope, and the way on to such realities of better existence as men have dreamed of. . . .

This Ridge on Which We Tent

The thoughts of today are deep, deep thoughts. And while a person meditates and ponders, while he thinks and devises, while he alternates searing castigation with intermittent phrasings of hope, the thunders of a fearful storm coming ever closer reverberate from one horizon to another. . . . No more does any person live in a sheltered place. His hut does not stand in some protecting cleft of the rock. All humanity dwells together on a rocky plateau where the devastating storm-wind sweeps unchecked.

From this common plight there issues forth today a universal conviction. All men share that realization, but only the bolder spirits dare to express it. The rest, intuitively sensing the fact, shrink from the reality, stifling the utterance. But spoken or unspoken, the thought is the same; we are at the end of an age! An era that history will call its most prosperous and brilliant in many respects has already gone past the late afternoon. . . . The conviction that another era is at an end makes one to become partner in the glories and sorrows of an ongoing world movement. . . .

There *are* the varying levels of concern and sorrow. The first degree arises from inherent conservatism in the human make-up. Nothing should be changed. All things should stand as they were in the beginning. Let us worship origins. Criticism is undesirable. The advocacy of social progress turns quickly by an ugly metamorphosis into the semblance of dangerous radicalism. To dare to venture with the Christ of everywhere into a challenging frontier is to depart from the faith of the fathers. . . .

The second gradation of sorrow on the part of those who sense the end of an age originates from those who love the age for what it has prospered them. Their devotions have been paid to processes, systems, gains, wealth, riches. They have upheld the divine right of possession. They have had and never would budge that the "have-nots" might have. Material gain was their sufficient god.

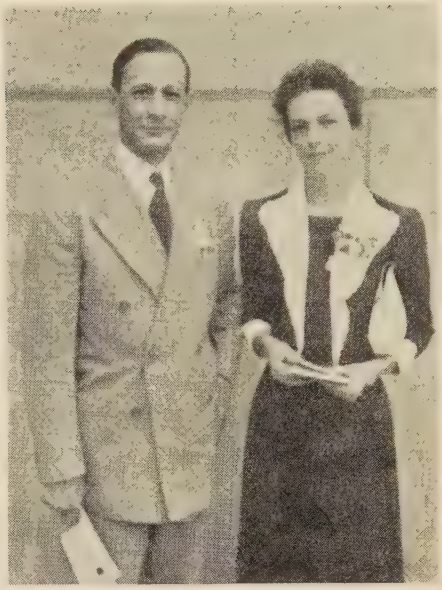
Then a third and higher sort of distress attends the going of an age. It is the sorrow because truth was seen too late. Why could not men have perceived what was right and creative of better life, and of an indispensable righteousness and, before it was too late, have appropriated that wisdom to endow the newer age? So much lost in life, and effort, and treasure!

Last of all that noblest group whose sincere concern is lest civilization may have swept away from it the very elements that civilization is. They know what society really lives by. They know the part religion together with rightly ordered education played in supplying the genesis of the social conscience. They know how emancipated Christian living has invested so much of its greatest gains in the free state. They know, and, knowing, are rightly apprehensive.

So, I say, we are looking into the sunset. The place where our tent is pitched is the high ridge from which we can read the signs in the sky. And were it not that the Christians camped there, and know where they camp, the world would have little to hope for beyond sunset save midnight darkness of a black age.

Standing outlined against the vague horizons in sunset hours, Christian people know better than anyone else what signs to point out, what things to declare. Better than any other group, Christians can read the sunsets. . . . Christian ministers, teachers, leaders and people read the sunsets because they know to project faith, hope, and some fashion of things to be *beyond* the sunset. In their philosophy, an age fades out that a new age may be ushered in. Their eyes focus for the dawn instead of brooding in darkness. They know that neither sunset nor the end of an age is final. God will be on with the tomorrow. . . .

To pursuade mankind of this, and so restore more than a modicum of the Christian hope, is the mission of Christianity today.



Dr. Shullenberger, and Mrs. Charles K. Green, Manchester, England, who brought greetings to the convention from the British churches

They Said at Grand Rapids

Excerpts from Addresses at the International Convention of Disciples of Christ at Grand Rapids, July 28-August 2

IT IS impossible to bring to the readers of WORLD CALL even summaries of all the addresses at the recent International Convention. Hoping, however, to share with readers who were unable to attend the convention something of its spirit, we quote here from a number of the messages. Space limitations cause us to omit reference to many excellent statements. Here, then, is a partial roll of the speakers together with a little of what they said:

Dr. Peter Bryce of Toronto, Canada:

"Let us remember that the kingdom comes, sometimes silently as the dawn, stealing across the thinking and the purposes of men like leaven, striving, changing, redeeming. This gradualistic phase of the coming of the kingdom was clearly taught by Jesus. It comes, he said, like a silent leaven, it grows like a grain of mustard seed, it develops like the corn, which is first blade, then corn and then full corn. He emphasized gradualism, and yet he was also emphatic about the catastrophic apocalyptic coming of the kingdom. The kingdom is coming like lightning, coming with great power and glory, and yet as unobtrusive and tiny as a grain of mustard seed. There is progress through catastrophe, and progress through gradual developments. The Kingdom of God comes in the storm and develops in the seed."

John Barclay of Austin, Texas:

"Down in the Lone-Star State we challenge Texans with the song, 'The Eyes

of Texas Are Upon You.' When the Longhorn football team of the University of Texas goes into a game the crowds in the stadium always stand and sing 'The Eyes of Texas.' All civic clubs are dismissed by singing 'The Eyes of Texas.' It is our way of saying, 'We are watching you, expecting your best.' 'Seeing we are compassed about with so great a cloud of witnesses, let us run with patience the race that is set before us.' Truly the eyes of God are upon us. Truly the love of God is within our hearts in so far as we will be hospitable to his presence. The guidance of the Holy Spirit is ever counseling us as long as we will be responsive to his word.''

Mrs. Kenneth B. Bowen of Covington, Kentucky:

''Out of China comes the story of a traveler who watched the line of coolies with their heavy packs ascend a steep trail ahead of her. She was interested to notice that at one certain point in the path, they stepped aside and swerved dangerously near the precipice before continuing their climb. When she herself reached the place, she watched with great interest for the obstacle in the way, and to her amazement, saw, growing from the cracks in the rocks, an exquisitely delicate primrose. Her guide stooped down, touched it gently and said, 'It is from such as this that we learn fortitude.' ''

Herbert L. Willett of Evanston, Illinois:

''The historic purpose of this brotherhood has been from its beginnings a protest against the divided condition of the church and the promotion of the movement of unity. This was the objective of Thomas Campbell in publishing his 'Declaration and Address' early in the last century, and of the movement which took its rise from his activities and those of his son, Alexander and their associates. As most of the religious bodies have been motivated by some central theme, the attempt to emphasize some neglected truth in the program of the universal church, so the Disciples, known by various names but always seeking to be known by New Testament designations, and to follow the New Testament program as the only means of promoting the unity which they perceived to be the greatest need of the followers of Jesus, have had this central purpose throughout their history, and have contributed in message and cooperative activities to that end.''

C. Oral Lowe of Charleston, West Virginia:

''As we are being called upon to make increasing sacrifices for our Government, and to give an increasing amount of time, we must give all we can of our time, talents and finances for kingdom building. Remember, all days are God's days and we are held accountable to him for every minute of the 24 hours. Let us budget our time. Let us remember also, that while we are being called upon to ''Tithe for Victory'' in our nation's war effort, we certainly should ''Tithe for God'' and the building of his kingdom on earth as it is in Heaven. All the money we have or ever will have belongs to God and we should at least give him one-tenth. In the final analysis, we are going to get out of religion what we put into it. Let us educate our people to put much into their religion.''

Mrs. H. B. McCormick of Lakewood, Ohio:

''If we truly seek first the Kingdom of God in our homes, our children will quite naturally learn to put first things first. They will choose life work that will render service to humanity rather than that which is money-centered and serves only self. They will weigh the worth of the individual rather than the output of materials or man power. Money will be seen to be a part of the very life of the one who has earned it, and for this reason to be spent or invested in ways that will bring more abundant life to oneself and to those who have been deprived of the blessing which they should share. Attitudes, as well as a sense of values, are largely a product of the home training and atmosphere. If the church holds a small place in the thinking and activities of the child, it is very often because it has not been held high, served and supported by the parents in the home.''

"Jamie" Henderson, just back from Germany, and Mrs. J. B. Robertson, Wichita, Kansas

W. T. Pearcy, Indianapolis, Indiana:

''Some people see in Church Extension only those visible evidences of its work—architect's plans and designs, mortgages and notes, bricks and mortar and stone. These things have their place. Certainly this Board would not be true to its trust if it did not conduct its affairs in a businesslike way and strive to meet those specific purposes for which it was created.

LEFT: Missionaries at the exhibit booth. Robin R. Cobble, Africa; Miss Veda Harrah, India; Keith Hall and Mrs. Hall, candidates preparing for service in India. RIGHT: Friends get together at the convention. Mrs. Hugh Kilgour, Grand Rapids; Dr. A. E. Cory and Mrs. Cory, Indianapolis; Mrs. Clarence Hamilton, Oberlin, Ohio; Mrs. E. B. Pearson, Eureka, Ill.; Dr. C. E. Lemmon, Columbia, Mo.

But those who conceived this cause saw more than these things. They saw an institution which, through the years, could become the strong right arm of a great Christian brotherhood reaching out to sustain and strengthen the church in all of its interests and work. The record of the years vindicates their vision and their faith.''

H. G. Haney of Indianapolis, Indiana:

''It would mean much to the members of our churches in the far-away places if we did all in our power to keep the vital life line of Christian fellowship intact. As leaders of the modern church we must use every means available to keep in closest touch with the members of our churches who have been called away for various reasons. It would be well for a responsible committee within our churches to spend considerable time trying by letter, note or remembrance of some more tangible sort, to keep these absent ones reminded of the church's care, and the interest of the home church in their spiritual welfare as they labor under trying circumstances.''

Marion A. McQuary of Spokane, Washington:

''We should not only want to tell people of God's love but we should try to get people to fall in love with God. How can we love God with all our hearts when we do not love him with our treasure? It has been said that we cannot love without giving. If this be true then we have a lot of church members that do not love the Lord a great deal. My experience has taught me that less than one-fourth of the members of the church have any part in the church finance.''

M. E. Sadler of Fort Worth, Texas:

''No matter what the circumstances, nor how strong the pressure in other directions, the minister must proclaim that the wisest, most practical thing anyone can do or say at any time or under any circumstances is that 'We must obey God.' For Toyohiko Kagawa this has meant frequent imprisonment. For Martin Niemoeller it means the concentration camp and probably death. For Christ, it meant ridicule, persecution, and crucifixion. For thousands at the present time, this means strong social disapproval and much embarrassment.''

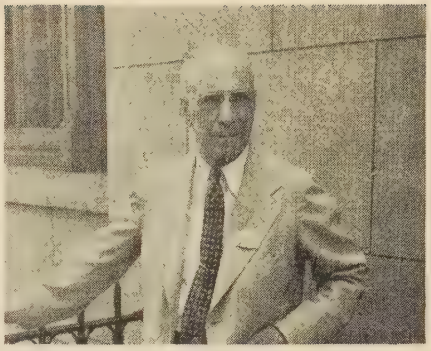
T. T. Swearingen of Wilson, North Carolina:

''There is an ill wind blowing across our world today, but the church has always been able to start some winds of its own. The church is not a tree swayed by each passing breeze. It is not a sailboat carried along by prevailing winds. It is power driven by the dynamic of Christian objectives. It takes its direction from the North Star of Christ's Purpose. Its destination—redeemed persons in a redeemed society, the Kingdom of God.''

Fred Hughes of Paraguay:

'' 'Go ye into all the world' the Master said. And what a world it is when battlefields have been extended to our own backyards and kiddies in their cribs are just as much a target as soldiers in the trenches, . . . when young men 'mount up with wings as eagles' and in the twinkling of an eye transform peaceful villages into an unbelievable hell. Into that world we have been commissioned to go. We are to be ambassadors of good will. While others talk of war to the bitter end we are to preach the gospel of peace. . . . But how can we go unless we are sent? You who are called upon to furnish instruments of war are also asked to furnish instruments that make for peace. 'Render unto Caesar the things that belong to Caesar and unto God the things that belong to God.' You call us sky pilots and we answer back—keep us flying.''

Dr. M. Searle Bates, China missionary, and C. E. Flewelling, Decatur, Ill.

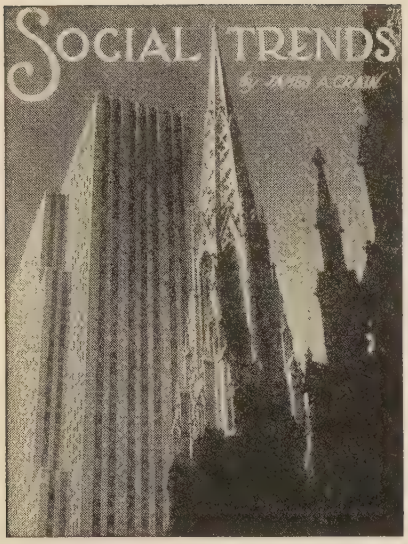


George H. Stewart, Winnipeg, Canada, President of World Convention

Henry G. Harmon of Des Moines, Iowa:

''The things of which I have spoken are part of the Christian program. Life—abundant and secure. The opportunity to expand and grow and see a new world that will be ever new. To add to your faith, virtue, and to your virtue knowledge, and to thus add indefinitely. To realize the brotherhood of man through the acceptance of cooperation. That is brotherhood as the supreme law. Thus, to live decently, to know God and to feel his presence, to make our standard of values constant with his—this is Christian youth's opportunity in tomorrow's world.''

LEFT: Willard Wickizer, Indianapolis, answering a question at the Town Hall session at convention. Leslie Smith of Cincinnati, leader, is at the rear microphone. RIGHT: A group of missionaries representing several countries get together at the exhibit booth.



Convention Resolutions

THESE lines are written a few hours after the International Convention at Grand Rapids passed into history. The annual meeting of a great religious body at a time like the present is an event of major importance. The churches reflect the thinking of a large and important segment of the national life and what they have to say about critical issues has a significant influence upon the thought and life of the nation and even upon government itself. Resolutions passed by a church body may be wise or foolish, good or bad, but they are always significant. For a great religious communion to meet and have nothing to say about the critical problems of the hour would be to confess that it had no spiritual judgments to make. A religious gathering may be as authoritative as an episcopacy or as informal as that of a congregational body, but whatever it is its deliverances reflect the effort of its people to express their convictions about what seem to them the important issues of the hour.

The Disciples of Christ have not failed to speak their mind upon such issues. Sometimes their utterances have been no more far-seeing than was President Hoover when he predicted that prosperity was "just around the corner." In every convention a small minority of the brethren have objected strenuously to the convention expressing itself on social issues—especially when they found themselves in the minority. But in spite of these facts the convention has gone steadily forward to express itself fearlessly and unequivocally upon the great issues of the hour.

Grand Rapids was no exception. Some 44 items of business came to the convention floor from the Committee on Recommendations. Most of these were routine matters, principally reports to the convention from boards and agencies. A few were messages from interdenominational bodies.

The really "hot spots" in the convention were the resolutions dealing with the internment of Japanese on the Pacific Coast and a resolution on the bases of a just and durable peace presented by a committee appointed by President Shullenberger immediately following the National Study Conference on the Bases of a Just and Durable Peace, held at Delaware, Ohio, in March of this year.

The resolution on the internment of Japanese originated with the United Society and had the approval of its cabinet and Board of Managers. It recited the concern of our people for the maintenance of democratic principles and practices in wartime and pointed out that to intern more than 100,000 people, 70 per cent of whom are American citizens, without the filing of charges, the holding of hearings or conviction of any crime, is contrary to American ideals of justice. No such action, the resolution declared, has been taken against persons of German or Italian ancestry, though there has been far more evidence of spying and sabotage from these sources than from among Japanese in this country. The resolution recommended that hearing boards be set up before which interned persons can appear to prove their loyalty, that those adjudged loyal be released, that aid be provided in securing jobs, farms, or in re-entering business or professional life and that compensation be paid those wrongfully interned. After considerable debate the Committee on Recommendations modified the phraseology of the resolution to eliminate certain statements which some thought to be critical of the government. The revised document was passed by an overwhelming vote, despite the frantic efforts of one or two delegates to encompass its defeat. The resolution is to be transmitted to the President, all members of Congress and to the Governors of western states. Significantly, word came to the convention that the War Relocation Authority is planning to do many of the things recommended in the resolution.

Reasons for opposition to the resolution on a just and durable peace are more obscure. The committee which presented it was a representative one. It worked long and hard on the document. It was in fact a summary of the report of the Delaware Conference, which was in itself a cross section of the thinking of the religious forces of the United States. It did not enter into the troublesome question of the present war, but dealt wholly with plans for peace. It was bitterly opposed in the Committee on Recommendations but when it came to the convention floor it was adopted with only one or two nay votes in a business session fairly representative of convention registration. A second resolution which defined the present war as "*Mein Kampf* versus the Bible—Christianity or heathen tribalism" and sought to commit the brotherhood to support of the government in "whatever course it may determine necessary and essential in safeguarding throughout the world the religion of Christ and the democratic way of life" was modified by the Committee on Recommendations to a call upon "all Christians as citizens, according to the dictates of their own conscience, to loyally support their own government." The adoption of this resolution remedied what perhaps a majority of the convention felt was an important defect in the first resolution. A section of the report of the department of social welfare of the United Society which constituted a resolution dealing with the liquor traffic was adopted without dissent, as was also a second resolution asking that the sale of beer in army camps be forbidden.

Emergency Million: Second Year

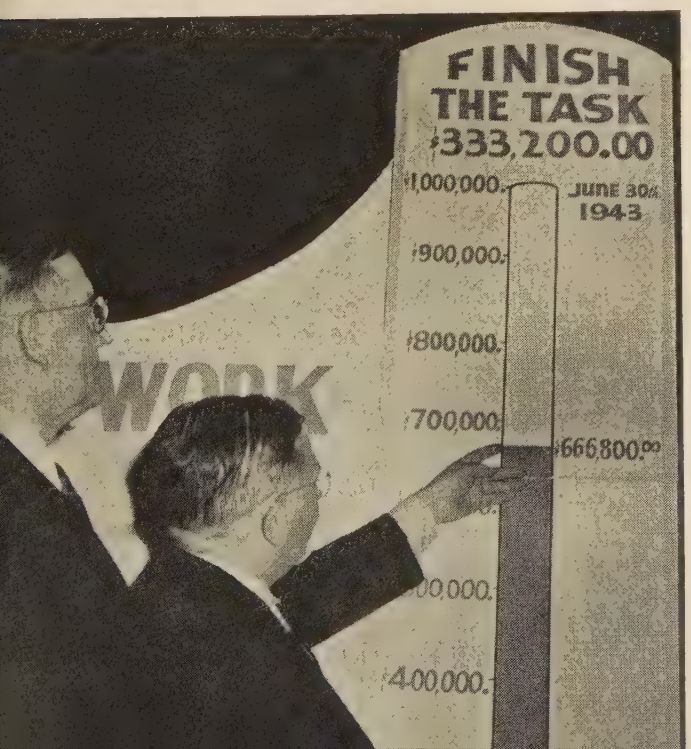
By C. O. HAWLEY*

THE first year of Emergency Million is a story of hard work, of sacrificial giving, and of spiritual uplift. The staffs of the cooperating agencies, in addition to their regular duties, have spent long periods in the field speaking in churches and calling upon a large number of individuals. The sacrificial response of the people is well illustrated by a man and his wife who, in spite of the fact that they had just given to a new church building to the limit of their ability, pledged a unit of one hundred dollars to Emergency Million, not knowing how the payments could be made. The solution of their problem was found in the elimination of Christmas gifts for two years. One pastor as he writes about the members of his church who participated in Emergency Million says, "In the life of each may be noted a quickening and deepening of the spirit."

The first year has been one of achievement. The total received in cash and pledges is $666,800.00 of which $370,645.00 is cash. Eleven states have reached or exceeded their goal; eleven states have secured seventy-five per cent of their goal or more; ten states have reached between fifty and seventy-five per cent of their share; and only two states have fallen below fifty per cent of their suggested objective.

Payment of pledges in the first year is encouraging. The money has been put to work meeting the emergencies for which it was given. Funds have been sent to mission fields in war zones to help out in the salaries and living expenses of nationals. Loans for churches in defense areas have been made and in fact far exceeded the amount set aside for such purposes. Allocations have been made by state societies for churches in defense areas and for the provision of suitable leadership with which to meet pressing demands brought about by vast population shifts. Money distributed to the Committee on War Service has been the sole support of this work. Emergency Million dollars have made possible our participation in the United Christian Education Advance.

*Doctor Hawley is Director of Unified Promotion of Disciples of Christ.



THE second year is a vital period in this movement. The emergencies are still existent. As we think of the missionaries in the war zones and the native Christians, we sense the reality of intensified emergencies. The living expenses in these fields have increased from sixty-six and two-thirds per cent to more than a thousand per cent. In the homeland, military camps and industrial defense projects have grown with unprecedented rapidity. In the beginning there was talk of an army of one million men. Now the figure is eight or ten million men. It is estimated that eight and one-half million families will be uprooted and moved into industrial defense areas. Such a development demands of the church an enlarged service.

The second year is the time to complete Emergency Million. Last year the Northern Baptists started out to raise $600,000 to meet emergency needs. They did it and they are planning to do the same this year. The Presbyterians launched a movement for one million dollars. They reached the objective and are raising another million this year for the same purposes. The Methodist church appealed to their people for a million dollars and received it. They are planning for another million this year. In other words, many realize the continuing of the emergencies and accept responsibility for meeting them. The completion of Emergency Million in its second year by Disciples of Christ is the answer.

The second year calls for entering with the initial effort the states where this has not already been done. It is planned to complete this part of the task before the end of the calendar year. It will be a challenging opportunity for these states to move the total much nearer the goal.

The second year is the time for every state and every church to reach their full goals. The state goals are not padded. Their realization is necessary to attain the million dollars. It is imperative that this year every church give first consideration to doing its full share in Emergency Million. The task must be completed before June 30, 1943. Postponements are out of order.

To carry out the program just outlined, the representatives of the cooperating agencies will give a large portion of their time in visiting the churches. Pastors are urged to join with these workers in completing the task. The cooperation of the pastors and other church leaders paves the way to success. The absence of such cooperation points the way to failure. Two-thirds of the goal is in hand. We have this missionary year to secure the last one-third.

Our War Problems

By E. K. HIGDON*

THIS statement is based on information secured since September, 1941, in about 1200 personal interviews with Christian men and women in their homes, shops, and offices. The purpose of each interview was to ask for $100 or more to meet emergency situations in practically all of the work, at home and abroad, for which the Disciples of Christ are responsible. The questions raised and the opinions expressed were not the result of direct inquiries put to these persons. I asked for money. They responded with cash or pledges or both or neither; with their fears, their doubts, their prejudices, their oppositions, their criticisms, their misconceptions, their ignorance, their misinformation; with their faith, their self-denial, their sacrifice, their hope for a new world, and their confidence that men under God can build it.

These 1200 church members belong to about sixty congregations in New York, Pennsylvania, Ohio, Indiana, California, Georgia and North Carolina. Several of the churches are rural; others are in such cities as New York, Buffalo, Pittsburgh, Columbus, Cleveland, Sacramento, Oakland, San Francisco, Atlanta, and Savannah; still others are in county seat towns or other places of from 10,000 to 100,000 population.

The questions asked and the statements made by hundreds of these church members show that the church universal has difficult war problems to face. How can Christ change individuals, make new creatures out of them, transform communities, and build a new world order to supplant our present international anarchy unless the servants of the church find solutions to the problems and discover methods of removing the obstacles, criticisms and oppositions revealed in the attitudes of these typical questions and declarations. The problems and difficulties may be classified under three main heads: (1) Problems of Prejudice; (2) Criticisms Created by Crooked Thinking; and (3) Misconceptions Due to Ignorance or Misinformation. The encouraging aspects might be called Insights into Future Opportunities.

*Executive secretary of Oriental missions for The United Christian Missionary Society.

I.

PROBLEMS OF PREJUDICE are among the most difficult and perplexing. Men and women who read, not with their minds, but with their prejudices, are difficult to deal with. Emotions are highly explosive. Wars always stir feelings. Two questions that have been put to me rather frequently in the last ten months illustrate these problems of prejudice:

"What good has it done to send missionaries to Japan and to spend thousands of dollars there; see what the Japanese are doing now?"

"You can't make Christians out of these Orientals, can you?"

At times these prejudices are expressed in vigorous declarations rather than in polite questions. For example, an elder in one of the churches told me that he would like to get into the armed services because he wanted to "kill every damned Jap in the world." Another said that he could not imagine that any Japanese, even Kagawa, would put Christianity before the welfare of his country. "If I can do anything to harm our enemy, I'll do it," he said, "and I'm sure the Japanese Christians have the same attitude."

A woman in a southern city said that she would contribute to the Emergency Million if I would assure her that not a penny of the money would go to Japan. But the mayor of the same city told me of a Japanese friend he had made six or seven years ago. He said this man had written to him two or three times a year and sent him small gifts, and concluded by declaring, "You can't tell me the Japanese are all bad!"

Perhaps that sentence gives a clue to the solution of these problems of prejudice. It is a sound principle of the prairies and forests to "fight fire with fire" and it may be an equally sane psychological principle to fight emotion with emotion. Therefore, I have related incidents of Christian Japanese officers in China who apologized to Chinese pastors because their property had been damaged and some of their members killed. I have told the story of the Japanese major who removed his sword and revolver, placed them on a bench and after asking permission of the pastor, knelt before the altar in prayer. He then handed the minister the equivalent of ten dollars to apply on the cost of repairing the damage to his church building.

The early history of Christianity in Japan furnishes evidence that Christians then were willing to pay for their convictions with their lives.

When a businessman in Atlanta, Georgia, asked me if Orientals could ever become real Christians, I told him the story of Generalissimo Chiang Kai-shek's prayer for forgiveness for the Japanese bombers who had dropped shells near his home during the dinner hour just preceding his family devotions. I quoted one sentence of that prayer, "And we pray, our Father, that thou wilt help the Chinese people to love the

Japanese; for Jesus' sake. Amen."

I did not need to ask that businessman whether he thought that was a Christian attitude. He said, "Well, he is a good deal better Christian than I am!"

As for the prejudice that prompts the statement that you cannot expect Japanese to become Christians, I know no better reply than the word that came through shortly after December 7 to the effect that Japanese Christians were weeping on the streets of Tokyo when they heard that the United States and Japan were at war. I was in Cleveland that day but I saw no Christians crying on the streets of that city!

II.

A second situation which the church must face is indicated by CRITICISMS CREATED BY CROOKED THINKING.

The conception of universal Christianity is opposed by church members who don't think straight. They say:

"Now is no time to send money out of the United States for Christian work."

"All this foreign missions business should be stopped at once for the duration of the war."

"My first and most important job now is to help win the war. I'm putting every penny I can spare into war bonds. Don't ask me to increase my gifts for Christian work."

"If we could get Hitler, that Wop puppet of his, and three or four of the leading Japs, the world would soon settle down to normal again."

These statements grow out of crooked thinking. We can't adjourn Christianity for the duration of the war, or for any other period, and call it to order again when it is convenient for us to do so. We can't dismiss Christ even with the statement that we must send him away until we have won the freedom to worship him as we please!

This crooked thinking does not discern the threefold function of Christianity, namely: to make new creatures in Christ Jesus out of sinful men and women; to transform entire communities, whole cities, a province of a million people in India; to build a new Christian world order to supplant the present international state of anarchy.

This crooked thinking fails to recognize the fact that we're not merely in a war but also in a world revolution. What shall it profit this nation if we win the war and lose the revolution? Professor Pitirim A. Sorokin, head of the department of sociology of Harvard University, points out in his book, *The Crisis of Our Age,* that this present revolution is more severe than any mankind has ever before experienced. In thirty centuries, the human race has gone through four earth-shaking, culture-destroying crises. We are now in the fifth and it is the worst of them all. It affects every area of life and leaves no people untouched.

It is an economic revolution and when it is over new financial systems will have been born. It is a social revolution and unless the church does its part in shaping things to come those who are now the underdogs will be on the top of the heap growling and snarling and biting. It is a political revolution. In the quite recent past the nations of the world have changed their political alignments in the wars, now become *the* war, so rapidly that we have had difficulty in shifting our emotions to keep up with them. One day we were cheering Finland and rooting for her to win; the next, we were supposed to shout for Finland's enemy because Russia had become one of the United Nations.

The criticisms created by crooked thinking can be answered through frequent repetition of the fact that Christ, and he alone, has given the world the foundation for a new international order. And that the teachings of Jesus can be applied only as there are large groups of Christians in every nation on the face of the earth.

III.

MISCONCEPTIONS DUE TO IGNORANCE OR MISINFORMATION also constitute a menace to modern Christianity.

The following questions have been asked frequently:

"Can any work be done now in foreign lands?"

"Can funds be sent to China? to Japan? to the Philippines?"

"Do the Japanese seize relief funds sent to Japan-controlled areas?"

"All the missionaries have come home, haven't they?"

"Is it true that about eighty cents out of each dollar raised for foreign work goes into overhead expenses?"

"We ought to be thankful because we sent missionaries and money to China in the past, for as a result of that we now have China as an ally in the present war."

Work is being carried on in every land where Christians live. In about seventy per cent of the areas of the world, Christian service is proceeding along the usual lines and in a normal way with the exception of the increase in costs. In the Philippines, in Occupied China and in Japan, foreign Christians are either entirely forbidden to do their work or are permitted to carry on under restrictions.

But the national Christians in every land are carrying forward their regular work. Schools, hospitals, and congregations in Occupied China depend upon Chinese funds raised locally for their support. The Japanese, long before December 7, had organized the new Church of Christ in Japan and had assumed responsibility for all financial support. In a land where a

man who received the equivalent of $120.00 a year paid a large percentage of that amount in income tax, the Christians braced themselves to bear the added load of the whole religious program.

No cases have been reported of the Japanese seizure of relief funds and supplies sent to national Christians in the areas now controlled by Japan.

Funds cannot at present be sent to the Philippine Islands, but money is reaching Free China and from centers there is being sent into Occupied China for the use of nationals and of missionaries.

There is a widespread misconception regarding the number of missionaries who are now on furlough. Among Disciples, for example, fifty-six out of a total of 180 are at home. The normal average number who should be on furlough at one time is between 35 and 40.

The majority of our church members know very little about the place Christianity has had in producing the present leadership in China. How can we emphasize this point without unduly stressing China's alliance with the other united nations, without seeming to say that we rejoice in China as an ally in war rather than as a nation with Christian leaders? There is real danger that China's fierce resistance in World War II may be attributed to the influence of Christianity in that large republic and that some men may give as a motive for Christian missions the truly selfish purpose of winning a war. In the past we have at times been embarrassed by those who have argued that business ought to support missions because wherever Christianity goes, the way is open for Western trade.

IV.

But there are evidences that many Christians have clear insights into the PROBLEMS OF FUTURE POLICY. We find encouragement in this fact.

The head of the department of psychology in a large teachers' college in the South asked me, "Are you putting aside a reserve fund to care for emergency situations after the war is over?"

Another inquiry of this nature is, "Are you training an adequate number of young people to go abroad for Christian service as soon as the way is again open?"

Laymen are also asking what place the Christian missionary will have in making the plans for peace; and what changes in methods and policies will be demanded by the post-war world.

The responsible committees of the Foreign Missions Conference of North America have been advising the cooperating boards to set aside reserve funds for use when the war is over. The Emergency Million will provide a considerable amount of money that may be drawn upon for immediate use when opportunities again arise. Some of the other boards are making similar provision for the future.

The personnel committee of the Foreign Missions Conference of North America has been conferring during the last two years with nationals and missionaries, with seminary presidents and the heads of departments of missions, with board secretaries and others regarding the types of missionaries who will be needed to help build the new world order, and as to where they can secure training, both in North America and in the fields to which they are to go. The Disciples alone have had fifteen or twenty young people in training during 1941-42 and will have more than that number taking post-graduate courses in the academic year of 1942-43.

When we consider the place that the Christian missionary and the Christian national may have in the making of a just and durable peace, we see how foolish it would be to adjourn the work of Christian missions for the duration of the war. If we now step off the scene, what assurance have we that we will be called back to the stage when the time comes to make peace? The interests of every "mission" land now affected by the war can be better represented and protected by Christian missionaries and Christian nationals than by those who do not have the higher welfare at heart. Men like Dr. M. Searle Bates of China and Dr. A. K. Reischauer of Japan know the people, their history, their economics and their psychology so well that if they are not asked to help at the peace table, they certainly should be requested to formulate and submit important principles that must be written into the peace pacts. In this way Christianity can make one contribution to the rebuilding of the world.

A further contribution to the construction of a new world order will be made through organized groups everywhere on the globe. Instead of decreasing our efforts toward winning men and women in all lands to devotion and loyalty to Christ, we should increase them so as to have a larger body of the followers of our Lord in every nation in the world. Some Christian communities are so small in proportion to the entire population of the country that they cannot exert a great deal of influence in the formation of public opinion. But as those groups increase in number and as they continue to pour into the nation's leadership the kind of men and women that are produced in Christian schools and universities, their influence will be felt throughout the nation and they will shape the thought of all the people.

No one can now say what conditions will be encountered in China, Japan, India, the Philippines and in other lands at the close of the war. The physical evidence of much of the work of Christianity may be destroyed. But the spirit of Christian people cannot be crushed. They have continued to create Christian character even while buildings were being blown to bits and millions of their colleagues were dying as soldiers in battle or as civilians in bombed areas. They will continue to follow Christ as they believe he leads them throughout the war and into the days of peace.

The destruction of buildings and the movements of populations will give opportunity for surveys that may indicate new lines for Christian development. In a center where two or more Christian missions have had two or more schools and no hospital at all, it may seem wise in the future to have but one school and to found a hospital or a medical center. Certainly surveys must be made just as soon as board secretaries can get to the fields to confer with national Christians and missionaries there. Policies must be formulated on the basis of these surveys. Funds must be procured to carry out these policies. And young people who are now being trained must be sent to fields wherever they are needed to fit into the new programs.

James Sugioka to Important Post

IN COOPERATION with the Colorado Christian Missionary Society and various local churches, The United Christian Missionary Society has secured Mr. James Sugioka to work among the Japanese in the Valley area surrounding Rocky Ford, Colorado. Mr. Sugioka began his work on June 1.

Mr. Sugioka is thirty-six years old and is a trained and experienced electrical engineer. His hobbies are radio, scouting and work among young people. In radio he holds a regular government transmitting license issued to amateurs. This hobby was very useful during the Southern California flood in 1938 when all interstate communication was disrupted. He is a member of the Mission Trails Net, a society of radio communicators, and also a Radio Net member of the American Legion Radio Net of Post 69, San Benito County, California.

In scouting, he served as scoutmaster of the Rotary Club Troop for ten years, with a total scouting record of fifteen years. At the First National Scout Jamboree held at Washington, D. C., in 1935, he was fortunate in being chosen the scoutmaster representative, accompanying the scouts from the community to Washington. The highest award in scoutmastership, the Scoutmaster Key, was awarded him in 1939. At present, fourteen of his former scouts are in the service, seven in the Army and seven in the Navy. He volunteered for the Army in February, 1942, but did not qualify in the physical examination.

Mr. Sugioka took active part in the Hollister Christian Church where he served as adviser for young people, Sunday school superintendent, and as an elder. He graduated from the Lake Alpine Summer Conference, which is sponsored by the Christian Churches of Northern California, serving as Conference president in his graduating year.

Those "Names in Shining Letters"

By C. M. YOCUM*

IN THE March number of WORLD CALL there appeared an article by Dr. Robert M. Hopkins on the subject, "Write These Names in Shining Letters." It contained a statement concerning fourteen missionaries and Freddie Smith, the year-old son of Joseph and Mrs. Smith of the Philippine Islands, all of whom were living in Japanese occupied territory in China, Japan, the Philippines and in Germany.

Many things have happened since that article appeared. Here in America hundreds of congregations have posted the names in prominent places in the churches and thousands of prayers have been ascending regularly for these missionaries. Information concerning them has been sent out from time to time to interested friends and relatives from The United Christian Missionary Society and others have received this same information a trifle later in the columns of WORLD CALL and other religious periodicals. Money has been sent to those who could be reached.

Now it is our happy privilege to announce that one of these missionaries has been repatriated and six others are en route to the United States. On June 30, Mrs. A. G. Henderson arrived in New York City aboard the steamer "Drottningholm." It will be remembered that she and her husband, Dr. Henderson, and Mr. and Mrs. W. H. Edwards had sailed on the steamer "Zamzam" in March, 1941, for the Belgian Congo. The steamer was sunk in the South Atlantic and since Mr. and Mrs. Edwards were American citizens, they in due time returned to the United States. The Hendersons being Canadians were interned in Germany. After more than a year, during which time Mrs. Henderson saw the inside of five jails or prisons and two internment camps (she says she has a prison record now) she was permitted in exchange for German women in Canada to return to the homeland.

Mrs. Henderson, who weighed as much when she left Germany as she did when she was interned, who lived for several months on a ration card, the same as all Germans do, ate in one day a four months' ration of onions, stood for hours in long lines to purchase food, tried several times to see the *Fuehrer* but did not succeed, received kind, courteous treatment habitually in Germany, was never searched, and requested to be sent back to the internment camp rather than to be left free in Berlin, states that she and Dr. Henderson consider their sojourn in Germany as a detour from the main highway of service and tried to make their stay there an opportunity to help in every way possible. Dr. Henderson has charge with another physician of an internment camp for British civilian prisoners in North Germany. Mrs. Henderson is anxious, of course, for the Doctor to be released so that they may go out to Congo to relieve Dr. and Mrs. Jaggard, long overdue for retirement. Three days after reaching America, Mrs. Henderson spoke in chapel in Missions Building in Indianapolis. The occasion was one of rejoicing for her and for her return to America and of intercession for Dr. Henderson, and the other missionaries in "occupied" territory.

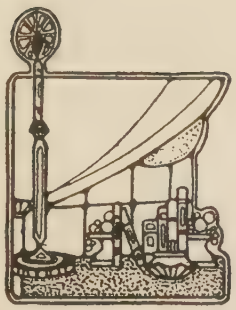
Roll of "Names in Shining Letters" used in Children's Day Service at Third Christian Church, Indianapolis

Six others of these fifteen brave souls are now en route home. Dr. Alexander Paul, Mr. J. H. McCallum, Mr. W. W. Haskell, Mr. and Mrs. R. D. McCoy, and Mr. O. J. Goulter are now on their way to Portuguese East Africa, where they will transship to the "Gripsholm" and resume their journey homeward, possibly arriving before this issue of WORLD CALL is mailed. We are not sure just what Mr. Goulter's destination is to be. He is an Australian. His family is in the United States. We are hoping that he has an American visa on his British passport and that he will come here with the rest of the group to join his family now in California.

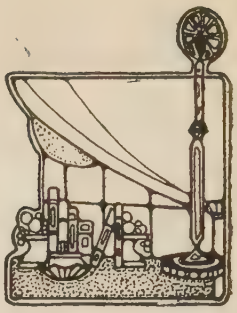
We do not know just when the group will reach the United States. At this writing the probable date appears to be about August 20. We trust that the ship will come to port on time but if they must be late we hope that they will not be too late for Alexander Paul to see the World Series. How happy we will all be to see them and what a welcome they will receive!

We believe it is possible that Miss Ely and Mr. Marx may be included in a later sailing from China but that we can only surmise, and we make no prediction concerning those in the Philippine Islands and Germany, except that our Christian family around the world will continue to hold them up in the arms of prayer before the throne of grace, asking God to keep them safe and to bless them in whatever work they have to do. Lois Anna Ely and Edwin Marx in China; Mr. and Mrs. Allen Huber and Mr. and Mrs. Joseph Smith and Freddie in the Philippines; and Dr. A. G. Henderson in Germany—these now make up our list of "Names in Shining Letters."

*Doctor Yocum is executive secretary of the department of Indian and African missions for The United Christian Missionary Society.



Book Chat



Sermons—Fiction—Devotions—Faith—Prison Writings—World Affairs

By C. E. LEMMON

DR. PAUL SCHERER is one of the superior preachers of our generation. He is soon to give the Lyman Beecher Lectures on preaching at Yale University. It is with a quickened sense of anticipation that we take up his latest volume of sermons *The Place Where Thou Standest.* The sermons do not disappoint. They are brief, realistic, excellently organized, rich in illustration and literary illusion, and exceedingly direct in movement and thought. There is about them a fascinating informality without loss of dignity or sacrifice of elevation of tone. One feels that this preacher has a vigorous faith in God which is coupled with a keen insight into human nature, for the sermons equate the theistic and human emphasis with fine effectiveness. Some theistic preaching is lacking in the human touch and some preaching based on the human problem smacks of essay more than sermon. Dr. Scherer succeeds in combining the two points of emphasis into a fine balance. There is a sombre note here, a strain of sadness running through these sermons, a recognition of the tragic implications of much of human experience, a note which does not descend to the level of cynicism but is redeemed by a faith distilled in suffering and penitence. No one but Fosdick has recently produced a volume of sermons as good as this.

FRANZ WERFEL'S *The Song of Bernadette* has been leading the mid-summer fiction list in the book stores of America. In July 1940 the author and his wife were fleeing from the Nazis and upon being turned back from the border of Spain took refuge in the little town of Lourdes, in Southern France, where in 1858 the miracle of the Virgin appeared to the little French girl by the name of Bernadette Soubrious. At the Grotto where the Virgin appeared is a spring and over the spring a shrine has been erected. It is a shrine of religion and healing to which upward of 600,000 pilgrims come each year. Werfel got his material for *The Song of Bernadette* while marooned in the little city seeking escape to America. That an Austrian-Jewish exile should be writing sympathetically about the mystical experiences of Catholic peasantry during a world war (and from Hollywood, at that) and that the product of his pen should be an immediate best seller, indicates the queer composite of human interest. The translation is by Ludwig Lewisohn, himself a novelist of first rank skill.

GLENN CLARK, prolific writer on the devotional life, has the vision of a Kingdom of God movement for the world. He would form little groups for prayer and intercession. He would have them be voluntary, unorganized, undirected and unled, except by the spirit of God. He writes this vision in a little volume called *Two or Three Gathered Together.* It is simple and specific in its suggestions as to procedure. He has a conviction about the possibilities of such a prayer movement which he is able to express with vigor and enthusiasm.

A STORY simply told and well written is good even if it is on an old theme. We need books of apologetics on the Christian religion which are fresh and readable. Such a book is that of Henry M. Battenhouse called *This Seed of Faith.* The first chapter alone is worth the price of the book for here is an analysis of the growth of faith through materialism, vitalism, moralism, humanism, theism, liberalism, to historic Christianity. He takes the doctrines of the Christian faith, the good life presupposed in the Christian practice, and the world hope of the Christian religion in successive chapters of clarity and interest. It would be a good book for local church libraries.

CHRISTIANITY always has its prison literature. A collection might be started with certain letters of the Apostle Paul, including John Bunyan, and include a little volume recently published by the Y. M. C. A. called *We Prisoners of War.* These short chapters are based on letters from sixteen prisoners, rewritten to give literary consistency and probably to cover up their authorship. They indicate that prisoners are fairly well treated and there is no evidence of hatred or bitterness. Men with nothing to do but to think are given to introspection; and the reorganization of values which this produces is the main theme of the book. The incidental comfort and happiness of home life looms large to those in prison. Leo Stein, a Jewish refugee now in America, has written of his experiences in a concentration camp in Germany and of his many interviews with Martin Niemöller in a new book called *I Was in Hell with Niemöller.* While the author tells of his own terrifying experiences much of the text is given to a transcript of his interviews with Niemöller.

(*Continued on page* 46.)

The Church's Stake in World Order

By GEORGE WALKER BUCKNER, JR.*

THE concern of the Christian church and of Christian people in the problems of this world is basically a concern in human beings. This fact conditions the relations of the church to all institutions of mankind. This is particularly apparent in the church's attitude toward the varied forms of human government. Its stake is not in any particular government or order, but in the existence of an order most favorable to the life and growth of humanity. Christian respect for "the powers that be" is never to be regarded as an endorsement of the arbitrary and irresponsible exercise of authority on the part of any regime which happens for the moment to wield control over the affairs of a people. Respect for authority is not to become an excuse for an easy, unprotesting acceptance of tyranny, oppression and injustice. Sensitive Christian citizens have always been quick to recognize that it matters a great deal to the church what kind of ideals move those who direct the affairs of government. It matters to the church because it matters to human beings. The church has a stake in forms of government simply because the people who live under them have a stake in them.

The stake of the church in the political order has not been a question of mere academic interest. Through the long centuries of the Christian era there have been, it is true, times in which in the presence of the most oppressive forms of governmental tyranny men have listened in vain for the authentic and effective voice of a protesting church. Yet, even in such periods of ecclesiastical conformity the Christian witness on behalf of human freedom has not been wholly stifled. Savanorolas and Cromwells have served not only to oppose the immoral use of power by those in high places, but also to recall the church to its prophetic ministry.

The church has discovered that certain concepts of government are inimical to the realization of its own ideals, aspirations and hopes for mankind. Invariably these are concepts which involve a low estimate of the nature and worth of man. It is not strange that such philosophies of government should meet with the opposition of Christians, for theirs is a religion whose basic contribution to human thought has been the idea of the dignity and worth of the individual. Just as there is an inevitable antipathy between the church and such ideas of human control, so there are other philosophies of government with which Christians find they have much in common. That this is true of the basic principles of democracy there can be no question. That which distinguishes democratic government from other systems is its concern for and faith in individuals. Surely, it is not unreasonable to assume that, since modern democratic ideals have arisen and flourished in lands where Christianity has been strong, some measure of responsibility for their development may be attributed to the advocacy of these principles on the part of Christians. Despite many obvious failures of democratic government, Christians rather generally prefer it to any other. Its weaknesses they see as weaknesses to be remedied by the extension of the democratic principle to areas of life other than the political and by the constant renewing of its purposes and ideals.

Quite apart from the imperfect functioning of democratic government nationally, there is a new and more ominous threat to the common welfare in our time. It is the impotence of a purely national order, however lofty in its purposes and however effective within its area of operation, to serve adequately the needs of a people whose life is becoming increasingly international. Ours is a world in which all those things which influence the everyday affairs of men are seen as working more and more on a world scale. In our health, our economic life, our morals and our forms of thought no true isolation is any longer possible. Artificial barriers today can retard only temporarily the increasing flow of intercourse between the nations; they cannot effectively dam up this growing stream of humanity's life. For good or for ill, life of the world is bound together.

Many of the effects of this new world relationship are good; others are less beneficent in their influence. Unfortunately, their character is determined largely by chance, rather than by design. The trouble with our efforts to give direction to these new aspects of life is that we are trying to operate on a national scale. Yet we are dealing with world problems. Slowly, painfully, we have developed our philosophies of government, our national orders; but on the world scale we have, not order, but anarchy. The greatest political need of our time is for an enduring world order. Without such an order there is no hope for a decent life for any nation, race or class.

That the church is today recognizing how great is its own stake and that of humanity in the building of an enduring world order is apparent. Just as in preceding centuries Christians sensed the need for supporting patterns of national government which were hospitable to its broad humanitarian ministry, so now they see no hope for divided mankind except in the establishing on a world scale of a fair, reasoned and orderly way of life. This Christians have said in times of peace in such great world-wide conferences as those of Oxford and Madras. This they have said also in times of war, as at Malvern in England and at Delaware in America.

It is not suggested that the church is alone in its possession of this new vision. Statesmen, politicians, educators, scientists, economists, and great numbers of other people of good will and intelligence in every walk of life are beginning to see the urgent necessity of giving substance to this great hope. Probably more

*This article by the editor is one of a series on the general theme of Concerns of a World Church. Other articles will follow. Book rights and the right to reprint are reserved by the author.

than ever before people are inquiring as to the nature of such a world order and as to the steps to take to bring it to pass. Probably more than ever before innumerable people in many nations are prepared to make far-reaching concessions and sacrifices to bring in a world order.

In the light of the developing concern of the people of the world over the fate of the world and of their eager inquiring as to what can be done and how it can be done, there are set down here in broad outline what may be called certain BASIC ASSUMPTIONS OF AN ENDURING WORLD ORDER:

1. *A first assumption of an enduring world order is that peace is the normal state of international life.*

Many things are involved in the assertion that peace is the normal state of the life of the world. It is a daring assumption which no nation has ever made before. Neither can any nation now make any such assumption *alone*. But *together* it is not only possible; it is the only way of common sense. Implicit in such an assumption is a surrender on the part of every nation to the nations *together* of the right to arm. Since in an ordered world there must be both freedom from aggression and from fear of aggression, armament by single nations must be prevented by the associated group of nations. On the positive side of the assumption that peace is normal there is involved the necessity for the settlement of international disputes by peaceful means.

2. *The freedom of all people to choose their own form of government is another basic assumption of an enduring world order.*

Freedom of any people to determine their own form of government, of course, must be restricted by the provision that such choice shall not be in conflict with the welfare of other peoples of the world. Such regard for the rights of others, among nations as among individuals, is a reasonable price to pay for the larger measure of real freedom which it brings. A further restriction upon an unbridled freedom for any nation would be a sweeping renunciation of the right to discriminate in any way against nationals or others on the basis of creed, race or national origin. Population movements in an enduring world order must be regarded as a concern of international as well as national authority.

3. *A further assumption of an enduring world order, closely related to that just discussed, is that of cooperative responsibility for areas and populations regarded as unready for self-government.*

One of the most unyielding obstacles in the way of the building of a world order is the attitude toward the so-called undeveloped or "backward" nations on the part of those nations whose economic life is more highly organized. The old idea of empire has lost much of its glamour; but it still persists. Nevertheless, it is on its way out and its passing has been hastened by the growing sensitiveness of the Christian conscience. The thought of one nation controlling and exploiting another, however benevolently, is increasingly repugnant. Empire defenders have long salved their consciences by assuming the role of big brothers of backward peoples whom they profess to be helping to prepare to rule themselves. Too often, self-interest has so colored the judgment of the beneficiaries of the empire system as to prolong unreasonably the colonial period. But the world is seeing with ever greater clarity the relation of the colonial system to the dissatisfactions, jealousies and strifes which prevent the establishing of a decent world order. The affairs of the less developed peoples must be the concern, not of single nations, but of all; and the day of their liberation must be hastened that they may take their place as members of a world society.

4. *Another assumption of an enduring world order is that of a cooperative responsibility for the economic well-being of all peoples.*

One of the weaknesses of many who have been most devoted to the democratic principle of life is that they have conceived of it solely as a political principle. Slowly and painfully, we have learned the necessity for economic democracy in the national field. The recognition of its importance in any world government is an immediate essential. Political democracy means little if it does not help provide the means for a life free from want. Access to raw materials and to markets is of such importance to the life of all that it cannot be regarded as the sole concern of any single nation or group of nations which may be in a position to act with arbitrary power. Lasting economic health cannot attend any people except as it becomes the possession of all.

A prime essential of a just and durable peace is a world of broad economic opportunity.

5. *A fifth assumption of an enduring world order is the development of techniques to provide for peaceful change.*

There is little hope of permanence in any institution which seeks above all else to maintain things as they are. This is true of the coming world order. No peace conference can decide all questions as to the relations of the peoples of the world with perfect wisdom. Accordingly, the highest wisdom which statesmen can manifest as they strive toward this desired goal will be to provide for the correction of mistakes and for adjustment to altered conditions by providing techniques for change.

6. *Implicit in all the foregoing assumptions and basic to any adequate conception of an enduring world order is the assumption that nations will so modify their ideas of national sovereignty as to make the world order truly effective in those areas of life which are of concern to all.*

This assumption touches upon the most sensitive issue faced by those working for a just and durable peace. Order within nations has always been partially thwarted by those who would not surrender their antisocial purposes to the will of the larger group. An enduring world order awaits the growth of an intelligent body of public opinion which will see the necessity for the surrender of lesser rights in order to gain the greater good. Christian people, possessed of a genuine world outlook, can render no higher service to this cause than by seeking to develop within their own nations a willingess to cooperate fully with all nations and peoples in working for a world order of justice, peace and good will.

Elections and Actions at Grand Rapids

Officers of 1944 International Convention

President: C. E. Lemmon, Columbia, Mo.; *Vice-Presidents:* Eugene E. Briggs, Enid, Okla.; Mrs. Kenneth B. Bowen, Covington, Ky.; Frank Mallett, Des Moines, Ia.

General Secretary: Graham Frank, Dallas, Tex.; *Recording Secretary:* Miss Elizabeth Jameson, St. Louis; *Treasurer:* J. H. Nance, Dallas; *Transportation Secretary:* H. B. Holloway, Indianapolis; *Parliamentarian:* John R. Golden, Manhattan, Kans.; *Program Director:* A. R. Liverett, Indianapolis.

New Members of Executive Committee, International Convention: E. Robert Andry, Indianapolis; Hampton Adams, St. Louis; Leslie R. Smith, Cincinnati, O.; Mrs. E. L. Williams, Detroit; Mrs. Carl Price, Georgetown, Ky.

Association for the Promotion of Christian Unity

President: H. L. Willett, Evanston, Ill.; *Vice-President:* Homer W. Carpenter, Louisville, Ky.; *Treasurer:* Harlie L. Smith, Fulton, Mo.; *Secretary:* George Walker Buckner, Jr., Indianapolis.

Commissioners, terms expiring in 1945: Ray E. Hunt, Lincoln, Nebr.; Edgar DeWitt Jones, Detroit; R. B. Montgomery, Lynchburg, Va.; Doyle Mullen, Lafayette, Ind.; G. Edwin Osborn, Enid, Okla.; John Paul Pack, Chattanooga, Tenn.; Charles B. Tupper, Springfield, Ill.; James H. Welsh, Milwaukee, Wis.

Officers of The United Christian Missionary Society

President Robert M. Hopkins, and Vice-President Mrs. R. A. Doan, were re-elected for the quadrennium, 1942-1946.

Board of Trustees, The United Christian Missionary Society, 1942-43

Mrs. A. C. Brooks, Frankfort, Ky.; Mrs. Elsie I. Browning, Danville, Ill.; F. E. Davison, South Bend, Ind.; Mrs. R. A. Doan, Indianapolis, Ind.; H. A. Fox, Allendale, Ill.; Frank Gentry, Kansas City, Mo.; Robert M. Hopkins, Indianapolis, Ind.; Mrs. C. E. Lemmon, Columbia, Mo.; Mrs. Harold L. Lunger, Oak Park, Ill.; A. H. Martin, Grand Rapids, Mich.; Mrs. H. B. McCormick, Lakewood, O.; Mrs. E. H. McFarland, Detroit, Mich.; George V. Moore, Lexington, Ky.; Mrs. Roger T. Nooe, Nashville, Tenn.; Mrs. H. T. Pease, Wadsworth, O.; John Rogers, Tulsa, Okla.; Wm. F. Rothenburger, Indianapolis, Ind.; O. L. Shelton, Kansas City, Mo.; Mrs. W. A. Shullenberger, Indianapolis, Ind.; Leslie R. Smith, Cincinnati, O.; L. N. D. Wells, Dallas, Texas; Mrs. L. K. Wood, Anchorage, Ky.

The United Christian Missionary Society Nominating Committee for Board of Managers

Joseph Faulconer, Ashland, Ky.; Mrs. H. V. Shank, Fort Worth, Tex.; H. Cecil Fullers, Greencastle, Ind.; Mrs. Phillip Johnson, Washington, Pa.; Dr. W. P. Chamberlain, Cleveland, O.; Mrs. John Dawson, Lawrenceburg, Ky.; Newton Robinson, Raleigh, N. C.; Mrs. R. C. Logan, Glendale, Calif.; B. S. Johnson, Bluefield, W. Va.; Mrs. Hugh Kilgour, Grand Rapids, Mich.; A. P. Stepper, Hollywood, Calif.; Mrs. Fred Wolff, Wabash, Ind.; Jesse H. Holt, Sherman, Tex.; Mrs. W. F. Gammill, Gays, Ill.; Dwight E. Stephenson, Bethany, W. Va.; Mrs. Homer Johnson, Waynesburg, Pa.; Paul Stauffer, St. Louis, Mo.; Mrs. C. D. Pantle, St. Louis, Mo.; Meyers Y. Cooper, Cincinnati, O.; Mrs. James Lawson, Wilmington, N. C.

Hugh B. Kilgour, pastor Central Church, Grand Rapids, and Lowell McDougal, Grand Rapids, vice-chairman of the local committee for the convention. A. H. Martin was chairman.

Board of Managers, The United Christian Missionary Society

Chairman: A. H. Martin, Grand Rapids, Mich.; *Vice-Chairman:* Mrs. E. V. Pugh, Los Angeles, Calif.

Terms Expiring in 1945

Mrs. F. E. Zendt, Fayetteville, Ark.; Cleveland Kleihauer, Los Angeles, Calif.; Mrs. C. N. Downey, Miami, Fla.; Donald M. Salmon, Eureka, Ill.; John F. Norman, Galesburg, Ill.; Mrs. Harold Lunger, Oak Park, Ill.; Mrs. W. A. Shullenberger, Indianapolis, Ind.; Jay Woodrow, Ames, Ia.; Harold Humbert, Kansas City, Kans.; Mrs. F. J. Nettleton, Topeka, Kans.; C. N. Barnette, Cynthiana, Ky.; Rhodes Thompson, Paris, Ky.; Mrs. Hume Logan, Louisville, Ky.

C. C. Roberts, Washington, D. C.; Mrs. Ralph Clem, Minneapolis, Minn.; Mrs. C. R. Noel, Paris, Mo.; Paul M. Mulliken, St. Louis, Mo.; O. L. Shelton, Kansas City, Mo.; Mrs. Ray E. Pitts, St. Joseph, Mo.; Mrs. Fannie Cowan, Bozeman, Mont.; Mrs. Fenner E. King, Lincoln, Nebr.

Ernest W. Bailey, Danbury, Conn.; Miss Arlene Gibbony, Roswell, N. M.; H. L. Turley, Buffalo, N. Y.; W. I. Snook, Sioux Falls, S. D.; Mrs. Jane R. Hosick, Winston-Salem, N. C.; Mrs. H. B. Ruffin, Wilson, N. C.; Leslie R. Smith, Cincinnati, O.; Mrs. H. T. Pease, Wadsworth, Ohio.

Donald M. Sheridan, Bartlesville, Okla.; Mrs. J. N. Sours, Enid, Okla.; C. W. Reynolds, Corvallis, Oregon; W. S. Collins, Wilkinsburg, Pa.; Mrs. S. W. Breeland, Holly Hill, S. C.; John Paul Pack, Chattanooga, Tenn.; Dr. W. M. Hardy, Nashville, Tenn.; Mrs. H. V. Shank, Fort Worth, Tex.; B. T. Griffin, Norfolk, Va.; Mrs. C. E. Bliven, Charleston, W. Va.; Mrs. Sam G. Biggs, Huntington, W. Va.

Term Expiring in 1944—To Fill Vacancy

O. P. Spiegel, Montgomery, Alabama.

Members of the United Society's Board of Trustees who were present at the June meeting. The 1941-42 Board has a record of an average attendance of 19 out of 22 for the year.

Left to right (seated): Mrs. I. E. Metcalf, Mrs. W. A. Shullenberger, Hazel I. Scott (Secretary), Mrs. Clarence Hamilton, Mrs. A. C. Brooks, Mrs. E. B. Pearson, Mrs. H. B. McCormick.

(Standing): Frank Gentry, A. H. Martin, H. A. Fox, W. F. Rothenburger, Robert M. Hopkins, George V. Moore, F. E. Davison, L. N. D. Wells.

Board of Church Extension

Terms Expiring in 1945

S. Grundy Fisher, Jesse D. Martin, Ephraim D. Lowe, all of Indianapolis, Ind.; Oreon E. Scott and Raphael H. Miller, of St. Louis, Mo.

Disciples Peace Fellowship

President: Harold Lunger, Oak Park, Ill. *Vice-Presidents:* Miss Jessie M. Trout, Indianapolis, Ind.; Ernest Harrold, Ft. Wayne, Ind.; Urban L. Ogden, Tipton, Ind. *Secretary-Treasurer:* Helen Spaulding, Indianapolis. Other *Executive Committee Members:* Myron T. Hopper, Lexington, Ky.; Joseph B. Hunter, James A. Crain, Indianapolis, Ind.

Home and State Missions Planning Council

Chairman: Gaines M. Cook, Cleveland, O. *Vice-Chairman:* Mrs. W. A. Shullenberger, Indianapolis. *Recording Secretary:* Charles B. Tupper, Springfield, Ill. *Administrative Secretary:* Willard M. Wickizer, Indianapolis. *Treasurer:* J. A. Dillinger, Des Moines, Ia.

Chairmen of Standing Committees: G. Edwin Osborn, Enid (Local Church Life); Lin D. Cartwright, St. Louis (Evangelism); Donald M. Salmon, Eureka (Town and Country Churches); Forrest L. Richeson, Minneapolis (Christian Service); F. E. Davison, South Bend, Ind. (Effective Ministry); O. L. Shelton, Kansas City, Mo. (Establishment and Maintenance of Home Mission Churches).

Disciple Ministers' Wives

President: Mrs. Warren Grafton, Kansas City, Mo. *Vice-President:* Mrs. J. B. Robertson, Wichita, Kans. *Secretary:* Mrs. Hugh Kilgour, Grand Rapids, Mich. *Treasurer:* Mrs. Leslie R. Smith, Cincinnati, O.

Unified Promotion

Terms expiring in three years: Warren Grafton, Mo.; C. A. Huff, Kan.; Mrs. O. R. Hurd, Mich.; Harry L. Ice, Okla.; Mrs. H. L. McKinnon, Ohio.

Associate members for one year

Laywomen: Mrs. L. D. Cartwright, Mo.; Mrs. A. T. DeGroot, Ia.; Mrs. H. B. Douglas, D. C.; Mrs. W. F. Gammill, Ill.; Mrs. O. R. Hurd, Mich.; Mrs. J. A. Kautz, Ind.; Mrs. Paul Keckley, Ohio; Mrs. H. L. McKinnon, Ohio; Mrs. I. E. Metcalf, Ill.; Mrs. Preston Taylor, Tenn.

Laymen: H. B. Aiken, Tenn.; John L. H. Fuller, Ind.; C. A. Huff, Kan.; C. D. Pantle, Mo.; Ralph Shank, Tex.; James A. Stuart, Ind.; H. H. Walker, Va.; Paul Weir, Ga.; L. K. Wood, Ky.; J. C. Riffe, Ohio.

Ministers: Kenneth Bowen, Ky.; Warren Grafton, Mo.; Alden Lee Hill, Calif.; Harry L. Ice, Okla.; Franklin Minck, O.; John Paul Pack, Tenn.; C. R. Stauffer, Ga.; H. L. Turley, N. Y.; L. N. D. Wells, Tex.; A. H. Wilson, W. Va.

Major Actions of the Convention

SOME of the resolutions that were brought by individuals and organizations to the Committee on Recommendations of the Grand Rapids International Convention, are printed here. These resolutions were approved by the convention in its business sessions.

Resolution on Japanese Evacuation and Internment

The Board of Managers of The United Christian Missionary Society views with deep concern the situation which has arisen in consequence of the evacuation of Japanese nationals and American citizens of Japanese ancestry from extensive areas on the Pacific Coast and the internment of these people in governmental camps under military supervision. For many years The United Christian Missionary Society, of the Disciples of Christ, a religious body of 1,750,000 communicants with congregations in nearly every state in the Union, variously known as Christian Churches, Disciples of Christ, or Churches of Christ, has carried on missionary work in Japan and among the Japanese people in the United States. We feel that in justice to the witness we have borne to them as to the ideals of a Christian society, and in keeping with our concern for democratic principles, we now ask that a reconsideration of the policy being pursued in relation to this situation be made.

We recognize that it is the duty of Government to take all necessary precautions to protect the country from betrayal and sabotage. We recognize also that in time of war nationals of one belligerent country residing in another must expect some restrictions upon their freedom. But we hold that all steps taken for this purpose should be within the framework of the Constitution and should be based upon evidence of or strong presumption of guilt. Evacuation of more than 100,000 people, more than 70 per cent of whom are American citizens, from their homes, their farms, their businesses, their professions, and their jobs, and placing them within internment camps without the filing of charges, holding of hearings or court procedures of any kind, or conviction in any court of law is contrary to the American concept of justice. Mass internment upon the basis of suspicions arising from race, color, or ancestry, is a form of reprisal no more to be condoned in the United States than in Germany. We point out that no such steps have been taken against persons of German or Italian ancestry living in the United States, though numerous cases of spying and sabotage have been uncovered. In every instance the proper agency of Government has proceeded against such persons before legally constituted tribunals and under accepted rules of evidence. The loyalty of the vast majority of Japanese residing in the United States and Hawaii is unquestioned. Rumors of disloyalty and sabotage have either been disproved or remain unsubstantiated. As recently as June 27, 1942, Associated Press quotes the U. S. Army Headquarters in Hawaii as saying that American soldiers of Japanese ancestry "had established an enviable record for efficiency and devotion to duty and that their conduct before, during, and since the attack on Pearl Harbor had been exemplary."

In view of these facts this Board of Managers makes the following statement of conviction:

1. We urge that hearing or investigating boards be set up at once to determine the loyalty to the United States of all persons of Japanese ancestry now interned, and that all such persons be given an opportunity to appear before such boards to prove their citizenship and loyalty. Said boards should have the power to release all persons adjudged to be loyal to the United States. Persons shown to be nationals of Japan or whose loyalty to the United States is questioned should be turned over to the proper agency of Government for action under the law.

2. All persons released from internment should be given governmental aid in securing jobs, farms, or in re-entering business or professional life. We urge our churches to cooperate in providing for these families until they are reassimilated into American life.

3. We believe that the Government should compensate innocent interned persons for losses sustained because of the internment order.

4. We are opposed to the proposal to extend the internment order to all Japanese residing in the United States, and to all legislation designed to deprive any person of American citizenship on the ground of race, color, or ancestry.

John D. Zimmerman (left), State Secretary for Kansas; and C. F. Swander, State Secretary for Oregon

C. D. Pantle (left) is the newly elected General Manager of the Christian Board of Publication. Dr. L. D. Cartwright (center) is Editorial Secretary of the C. B. P. With them is Dr. Jesse M. Bader, Secretary of Evangelism, Federal Council of Churches of Christ in America, with headquarters in New York, City

5. It is our conviction that the current internment of Japanese is not in harmony with the fixed policy of our government, but that it is an unfortunate incident resulting from ill-considered action by reprehensible pressure groups. It is our further conviction that processes being inaugurated with governmental approval are calculated to restore to the unconvicted and presumably innocent interned Japanese at an early date the fullest possible measure of the freedoms of which they have been deprived. In this latter action of our Government we sincerely offer our hearty commendation together with our friendly and generous cooperation in any way that we may be of assistance. We have learned with satisfaction of the fine courtesy, consideration and humanity exhibited by the officers and men of our army in carrying out the internment regulations. And we have learned with equal satisfaction of the fine spirit of Christian good will and understanding acquiescence of these people of Japanese ancestry in a difficult situation from which it will be the aim of our Government and of its Christian citizenry to free them at the earliest possible time.

6. We believe that the whole principle of democratic liberty as well as our future relations with Oriental peoples, is at stake in our treatment of the Japanese within our borders. We must demonstrate to peoples of enemy occupied, neutral, and colonial countries that we can maintain democratic liberties in wartime, and that we believe in them for others as well as for ourselves. We believe that the future of American Christian missionary effort in the Orient, in Africa, and in other lands, is involved. What we do in this situation will have a more important and far-reaching influence upon the colored peoples of the world than all the appeals we may make for confidence in the democratic cause in this world struggle.

7. We appeal to the various religious bodies of the United States to cooperate through the Federal Council of the Churches of Christ in America and the Home Missions Council of North America to bring these recommendations to the proper authorities of government and to secure their adoption.

8. We recommend that copies of this resolution be transmitted by the secretary of the Board to the President of the United States, to members of the United States Senate and House of Representatives, and to the Governors of western states.

Resolution Regarding Liquor Traffic

Whereas our nation is engaged in a war that calls for all kinds of sacrifices, and demands the very best of every man in the armed forces; and whereas the use of alcoholic liquors including 3.2% beer results in inefficiency through the waste of materials and loss of time in service; and whereas it has been proved scientifically, as well as socially, that the effects of alcohol are detrimental to the physical and moral well-being of our people; and whereas unmistakable evidence has been presented concerning the distressing prevalence of drinking, gambling and vice among men in the armed forces of our country, among men in defense industries, and particularly in areas near training camps; and whereas the production and delivery of alcoholic beverages require essential commodities, such as sugar, rubber, and other restricted materials;

Kansas City, Missouri, Ministers. O. L. Shelton (left), Independence Blvd. Church; and H. P. Armstrong, Central Church

Be it therefore resolved, that the International Convention of the Disciples of Christ call upon the President and Congress, as well as our own Representatives and Senators, to forbid, or to pass such legislation as will forbid the manufacture, distribution and sale of all alcoholic liquors, throughout the United States, except for medicinal, industrial and scientific purposes, for the duration of the war.

We urge our governmental authorities to take all possible measures to the end that the men serving in the armed forces of our country may not be subjected to the temptations of gambling, prostitution and alcoholic indulgence. And we petition the President and Congress to take immediate and favorable action on the Sheppard Bill (S. 860) which would protect military men from liquor (including beer) sold in the camps and camp areas.

Resolution Concerning the Church in a Just and Durable Peace

In times of great crisis man becomes more aware of his need of God, religion, and the church. In a crisis such as the one in which the world is now living, it is our firm belief that the church must declare what is the way and will of God for man, and must help man, individually and corporately, to achieve that spirit of unselfishness and graciousness which will help him to see the other man's and nation's problems and lead him to do what is right, at whatever cost.

The church's responsibility arises out of her essential nature, concerning which we endorse the statement of the National Study Conference at Delaware, Ohio, that "the church is a spiritual entity, one and indivisible, which as such is not and cannot be broken by human conflicts. Therefore, the church is in a unique position to heal the wounds of war and bind the world together in a just and durable peace. . . . The church in its essential nature is an ecumenical body, separate from and independent of all states, including our own national state. The spiritual responsibilities of the church and the spiritual service which it may render derive not from the claims which the state may make, but from the freedom and autonomy of the church itself under the Lord Jesus Christ who is its living head."

We rejoice in the fact that the one family of God throughout the world is in large measure the outgrowth of the missionary enterprise and we urge that the missionary cause be adequately supported as necessary in expanding and strengthening this world fellowship of Christians. We recognize the necessity of maintaining within local congregations a united fellowship despite differing attitudes toward war and participation in war. All Christians should be willing to accept the sincerity and validity of the Christian faith and experience of their fellow-Christians.

(*Continued on page* 44.)

Dr. S. M. Cavert, General Secretary of the Federal Council was the speaker at the WORLD CALL "After Luncheon Hour." Left to right: B. Fred Wise, leader of music; Mrs. J. B. Robertson, Wichita, Kan.; Dr. Cavert; Mrs. O. S. Murphy, National WORLD CALL Secretary; Mrs. J. Warren Hastings, Toastmistress for the WORLD CALL program; Miss Evelyn Honeywell, Assistant to the Editor of WORLD CALL

World Call Honor Roll

SIX hundred and ninety-two churches have sent in twenty or more subscriptions to WORLD CALL during the missionary year which closed June 30, 1942, and are entitled to a place on the Honor Roll. This is a gain of 129 churches over last year.

First place for numerical strength in subscriptions goes to First Church, Fort Worth, Texas, with 237 subscriptions. Dr. L. D. Anderson is the minister. Second place is held by Hollywood-Beverly Church, Los Angeles, California, with 227 subscriptions. Dr. Cleveland Kleihauer is the minister. University Church, Seattle, Washington, with Dr. J. Warren Hastings as minister, is in third place with 222 subscriptions.

Large subscription gains were made by many churches, but Arlington Church, Los Angeles, California, and Peachtree Church, Atlanta, Georgia, tied for the greatest gain—each with 99 subscriptions over the previous year. Edward S. Moreland and Dr. Robert W. Burns are the pastors of these two churches, respectively. Second highest gain in subscriptions was made by Hillside Avenue Church, Wichita, Kansas, with a gain of 77 over 1940-41 missionary year; J. Barbee Robertson is the minister. Third place is held by First Church, Fresno, California, with a gain of 63, N. K. McGowan, pastor.

In order to have churches listed with others of like size they are grouped according to membership as given in the 1941 Year Book.

Group A, 2100-5897 Members

	1941	1942
Fort Worth, Texas, First	218	237
Seattle, Wash., University	364	222
Dallas, Texas, East Dallas	155	156
Des Moines, Iowa, University	173	147
Lexington, Kentucky, Central	127	121
Tulsa, Oklahoma, First	67	71
Ponca City, Oklahoma, First	124	55
Oklahoma City, Okla., First	38	54
Kansas City, Mo., Linwood Blvd.	32	34
Canton, Ohio, First	19	24

Group B, 1600-2100 Members

Louisville, Kentucky, First	166	160
Houston, Texas, First	138	154
Cleveland, Ohio, Euclid Ave.	117	131
Eugene, Oregon, First	72	104
Indianapolis, Ind., Third	94	86
Yakima, Washington, First	73	85
Akron, Ohio, High St.	41	79
Washington, D. C., Ninth St.	70	77
St. Louis, Mo., Union Ave.	78	71
Springfield, Mo., South St.	65	70
Kansas City, Mo., Independence Blvd.	63	64
Enid, Okla., Central	29	28

Group C, 1100-1600 Members

Portland, Oregon, First	127	163
Los Angeles, California, Wilshire	128	161
Indianapolis, Indiana, Central	132	130
Atlanta, Georgia, First	111	126
Washington, D. C., National City	136	125
Miami, Florida, First	130	124
Dallas, Texas, Oak Cliff	106	117
Wichita Falls, Texas, First	71	102
New Castle, Indiana, First	37	86
Frankfort, Kentucky, First	102	85
San Diego, California, Central	84	82
Nashville, Tenn., Vine St.	69	77
St. Joseph, Mo., First	67	73
Detroit, Mich., Central-Woodward	66	69
San Antonio, Texas, Central	51	61
Columbia, Mo., First	47	60
Lafayette, Indiana, First	55	56
Kinston, North Carolina, Gordon St.	63	56
Wichita, Kansas, Central	48	55
Decatur, Illinois, Central	47	53
Salem, Oregon, First	45	52
Harrodsburg, Kentucky	47	51
Kansas City, Mo., Jackson Ave.	21	50
Alliance, Ohio, First	29	50
Lincoln, Nebraska, First	34	48
Bakersfield, California, First	43	46
Colorado Springs, Colorado, First	35	46
Bloomington, Indiana, First	43	46
Champaign, Illinois, University Place	53	42
Danville, Illinois, Central	32	41
Hutchinson, Kansas, First	19	41
Paris, Kentucky	32	41
Marshalltown, Iowa, Central	37	40
Indianapolis, Ind., Centenary	26	38
Huntington, Ind., Central	38	36
Youngstown, Ohio, Central	16	36
Denver, Colo., Central	31	34
Hammond, Ind., First	24	33
Springfield, Mo., Central	30	33
Lincoln, Illinois	15	32
Cleveland, Ohio, Lakewood	31	31
Youngstown, Ohio, First	28	31
Pittsburg, Kansas, First	20	30
Beatrice, Nebraska, First	39	30
Kansas City, Mo., Oak Park	39	29
Michigan City, Indiana	27	27
Wheeling, W. Va., First	18	25
Shreveport, La., Central	14	24
Lima, Ohio, South Side	15	24
Springfield, Illinois, First	11	23
Bedford, Indiana, First	22	22
Boone, Iowa, Central	23	22
Portsmouth, Ohio, First	23	22
East Liverpool, Ohio, First	15	21
Warren, Ohio, Second	22	21
Atchison, Kansas, First	24	20

Group D, 700-1100 Members

	1941	1942
Los Angeles, California, Hollywood-Beverly	218	227
Huntington Park, California	128	171
Atlanta, Georgia, Peachtree	55	154
Long Beach, California, East Side	95	125
Ashland, Kentucky, First	82	119
Anderson, Indiana, Central	100	114
Los Angeles, California, Highland Park	106	110
Indianapolis, Indiana, Downey Ave.	112	108
Fresno, California, First	43	106
Wichita, Kansas, Hillside	23	100
Pasadena, California, Central	120	98
Austin, Texas, Central	80	98
Glendale, California, Central	119	96
Richmond, Virginia, Hanover Ave.	60	91
Des Moines, Iowa, Central	65	88
Independence, Kansas, First	37	86
Peoria, Illinois, Glen Oak	26	82
Pomona, California, First	81	81
Lexington, Kentucky, Woodland	75	81
Muncie, Indiana, Jackson St.	71	77
Tulsa, Oklahoma, Memorial	36	76
Franklin, Indiana, Tabernacle	40	74
Winchester, Kentucky, First	69	72
Warren, Ohio, Central	49	71
Corpus Christi, Texas, First	42	71
Lima, Ohio, Central	63	70
Mt. Sterling, Kentucky, First	64	69
Memphis, Tenn., Linden Ave.	65	66
Modesto, California, First	54	65
Indianapolis, Indiana, University Park	73	63
Alhambra, California, First	82	62
Parsons, Kansas, Central	55	62
Centralia, Illinois, First	68	60
Denver, Colo., S. Broadway	45	59
Hagerstown, Maryland, First	46	59
Bartlesville, Okla., First	67	59
Memphis, Tenn., Central	36	57
Tyler, Texas, First	33	57
Oakland, California, First	55	56
Kansas City, Kansas, Central	75	56
Richmond, Kentucky, First	54	55
Topeka, Kansas, First	46	54
Bluefield, W. Va., First	49	54
Cleveland, Ohio, Franklin Circle	50	53
Mansfield, Ohio, First	44	52
Newark, Ohio, Central	36	52
Palestine, Texas	38	52
Hopkinsville, Kentucky, Ninth St.	35	51
Paducah, Kentucky, First	26	51
Enid, Okla., University Place	49	51
Omaha, Neb., First	49	51
Kansas City, Mo., Central	47	50
Knoxville, Tenn., First	32	49
Charleston, Ill., First	30	47
Oklahoma City, Okla., Crown Heights	38	47
Twin Falls, Idaho	74	43
Walla Walla, Wash., Central	24	43
Jacksonville, Fla., First	35	42
Richmond, Indiana, First	47	42
Rushville, Indiana, Main St.	36	42
Dallas, Texas, Greenville Ave.	33	42
Little Rock, Arkansas, First	33	41
Norfolk, Virginia, First	16	41
Newton, Kansas, First	43	40
Beaumont, Texas, Washington Blvd.	35	40
Spokane, Washington, Central	53	40
Stockton, California, First	8	39
South Bend, Indiana, First	49	39
Winfield, Kansas, First	20	39
Moberly, Mo., Central	37	39
Guthrie, Okla., First	42	39
Sharon, Pennsylvania, Central	29	39
Terre Haute, Indiana, Central	32	38
Corbin, Kentucky	12	38
Memphis, Tenn., McLemore Ave.	46	38
Fort Worth, Texas, University Place	52	38
Pampa, Texas	30	38
Santa Ana, California, First	44	37
Crawfordsville, Indiana	19	37
Muskogee, Okla., First	26	37
Waco, Texas, Central	23	37
Elkhart, Indiana, Central	26	36
Ada, Okla., First	35	36
Shawnee, Okla., First	35	36
Birmingham, Ala., First	48	35
Abilene, Texas, First	24	35
Santa Monica, California, First	34	34
Peoria, Illinois, Central	30	34
Zanesville, Ohio, First	27	34
Dallas, Texas, Mt. Auburn	14	34
El Paso, Texas, First	16	34
Galesburg, Ill., First	26	33
Fort Wayne, Ind., W. Creighton	28	33
Kokomo, Ind., Main St.	30	33
Keokuk, Iowa, First	23	33
Lock Haven, Pennsylvania	12	33
Dallas, Texas, Rosemont	11	33
Moundsville, W. Va.	14	33
Logansport, Ind., Ninth St.	27	32
Vincennes, Ind., First	34	32
Ashland, Ohio	32	32
Lubbock, Texas, First	27	32
Marshall, Missouri	28	31
Emporia, Kansas, First	17	30
Cincinnati, Ohio, Norwood	29	30
Chattanooga, Tenn., First	40	30
Cynthiana, Kentucky	29	29
Uniontown, Pennsylvania, Central	20	28
Longview, Texas, First	22	28
Charleston, W. Va., Boyd Memorial	16	28
Litchfield, Illinois, Union Ave.	21	27
Martinsville, Ind., First	24	27
Noblesville, Ind., First	24	27
Owensboro, Kentucky, First	6	27
Decatur, Illinois, First	20	26
Marion, Indiana, First	20	26
Tipton, Indiana, West St.	22	26
Akron, Ohio, North Hill	23	26
Indianapolis, Ind., Seventh	21	25
Washington, N. C., First	33	25
Port Arthur, Texas, First	24	25
Fort Wayne, Indiana, First	35	24
Jefferson City, Mo., Capitol Ave.	28	24
Ravenna, Ohio	24	24
Wilmington, Ohio	29	24
Blackwell, Okla., First	30	24
Beckley, W. Va., First	34	24
Bloomington, Ill., First	23	23
Harvey, Ill., First	29	23
Bloomfield, Iowa	14	23
Ottumwa, Iowa, Davis St.	8	23
Wellington, Kansas, First	17	23
Trenton, Mo., First	12	23
Stillwater, Okla., First	29	23
Martinsburg, W. Va., Winchester Ave.	21	23
Cedar Rapids, Iowa, First	28	22
Columbus, Ohio, West 4th Ave.	15	22
El Reno, Okla., First	26	22
Huntington, W. Va., Central	24	22
Canton, Ill., Walnut St.	22	21
Des Moines, Iowa, Capitol Hill	14	21
Bowling Green, Ky., First	21	21
Madisonville, Ky., First	21	21
Kirksville, Mo.	11	21
Elmira, N. Y., First	14	21
Cuyahoga Falls, Ohio	13	21
Chickasha, Okla., First	20	21
Washington, Pa., First	20	21
Washington, Ind., Central	13	20
North Middletown, Ky.	17	20
Maryville, Mo., First	14	20
Bristol, Va., First	34	20

Group E, 400-700 Members

Whittier, California, First	112	131
Los Angeles, California, Arlington	18	109
Mexico, Mo., First	91	78
Jackson, Miss., First	51	77
Seattle, Wash., First	71	75
St. Petersburg, Fla., Mirror Lake	31	66
Roanoke Virginia, First	43	63
Tacoma, Wash., First	57	63
Pasadena, California, Washington	32	60
Fremont, Nebraska, First	20	60
Eldorado, Kansas, First	35	57
Beaumont, Texas, First	32	57
Portland, Oregon, Central	40	56

	1941	1942
Selma, Alabama, First	56	55
Springfield, Ohio, Central	54	55
Galveston, Texas, Central	55	55
Vancouver, Washington, First	43	55
Wenatchee, Washington, Central	38	55
San Diego, California, University	41	54
Dayton, Ohio, Central	55	54
Richmond, Virginia, Seventh St.	54	54
Washington, D. C., Columbia Heights	53	53
Sacramento, California, First	30	51
Newton, Iowa	19	51
Paris, Tenn., First	19	51
Princeton, W. Va., First	15	51
Joplin, Mo., First	41	50
Houston, Texas, Heights	28	50
Evansville, Ind., First	46	49
Tulsa, Okla., Wheeling Ave.	67	49
Memphis, Tenn., Decatur St.	49	49
Raleigh, N. C., Hillyer Memorial	22	48
Dallas, Texas, Central	46	48
Albany, Oregon	30	47
Warrensburg, Mo., First	35	46
Gary, Ind., Central	51	45
Union City, Indiana	33	45
Detroit, Mich., E. Grand Blvd.	33	44
Columbus, Ohio, Wilson Ave.	51	44
Hamilton, Ohio, High St.	36	44
Medford, Oregon, First	29	44
Lodi, California	38	43
Clinton, Mo., First	79	43
Oakland, California, Fruitvale	35	42
Cincinnati, Ohio, Evanston	22	42
Berkeley, California, University	49	41
Toledo, Ohio, East Side	37	41
San Jose, California, First	22	40
Kansas City, Mo., Ivanhoe	30	40
Tucson, Arizona, First	26	39
San Bernardino, California, First	47	39
Bellingham, Washington, First	40	39
Fullerton, California, First	32	38
Fulton, Mo., First	30	38
Marion, Ohio, Central	14	38
Toronto, Ontario, Hillcrest	34	37
Louisville, Ky., Edenside	28	37
Seattle, Wash., West	7	37
Boulder, Colo., First	26	36
Manhattan, Kansas, First	27	36
Grand Rapids, Michigan, Central	18	36
Minneapolis, Minn., Portland Ave.	26	36
Independence, Mo., First	37	36
Okmulgee, Okla., First	36	36
Spray, N. C., First	34	36
Lincoln, Nebraska, Bethany	36	35
Denison, Texas, First	42	35
Bell, California, Randolph St.	16	34
Sioux City, Iowa, First	37	34
Cleveland, Ohio, Collinwood	28	34
Centralia, Wash., First	32	34
Longview, Wash., First	28	34
Olympia, Wash., First	33	34
Blue Mound, Ill.	28	33
Des Moines, Iowa, Grant Park	28	33
Perry, Iowa	31	33
Billings, Montana, First	28	33
Bozeman, Montana, Grand Ave.	13	33
Los Angeles, California, Pico Heights	8	32
Hoopeston, Illinois, First	24	32
Wellsburg, W. Va., First	22	32
Riverside, California, First	38	31
Indianapolis, Ind., West Park	16	31
Wichita, Kansas, S. Lawrence	20	31
Covington, Ky., First	31	31
New Orleans, Louisiana, St. Charles Ave.	26	31
Omaha, Nebraska, North Side	29	31
Greenville, Texas, Central	36	31
Boise, Idaho, First	23	30
Des Moines, Iowa, Highland Park	21	30
Iola, Kansas, First	30	30
Kalamazoo, Michigan, Park St.	13	30
Kansas City, Mo., Memorial	27	30
Akron, Ohio, E. Market St.	23	30
Cleveland Heights, Ohio	39	30
Lynchburg, Va., Euclid Ave.	5	30
Ellensburg, Washington	22	30
Sheridan, Wyoming, First	20	30
Orange, California, First	50	29
Greeley, Colorado, First	18	29
Tampa, Florida, First	7	29
St. Joseph, Missouri, Wyatt Park	15	29
Richmond, Virginia, Battery Park	23	29
Ontario, California, First	7	28
Fort Morgan, Colorado	21	28
Pueblo, Colorado, Central	22	28
Chicago, Ill., Englewood	33	28
Jeffersonville, Ind., First	22	28
Mishawaka, Ind., First	23	28
Seymour, Ind., Central	23	28
Flemingsburg, Kentucky	21	28
Henderson, Kentucky, First	23	28
Liberty, Missouri	30	28
New York, N. Y., Central	27	28
Winston-Salem, N. C., 4th St.	27	28
Middletown, Ohio	11	28
Dallas, Texas, South Dallas	20	28
Van Nuys, California, Central	22	27
Canon City, Colorado, First	18	27
Eureka, Illinois	25	27
Covington, Kentucky, Madison Ave.	27	27
Ardmore, Oklahoma, First	9	27
Fort Worth, Texas, Chestnut Ave.	21	27
Kankakee, Illinois, Central	20	26
Moline, Illinois, First	28	26
Robinson, Illinois, First	26	26
Valparaiso, Indiana, First	16	26
Maysville, Kentucky	22	26
Saginaw, Michigan, First	18	26
St. Louis, Mo., Hamilton Ave.	26	26
Cincinnati, Ohio, Walnut Hills	20	26
Steubenville, Ohio, First	18	26
Duncan, Okla., First	22	26
Hot Springs, Arkansas	12	25
Taylorville, Ill., Davis Memorial	21	25
Ames, Iowa	23	25
Stafford, Kansas, First	19	25
Danville, Kentucky	24	25
Austin, Minnesota	17	25
Poplar Bluff, Mo., First	17	25
Buffalo, N. Y., Richmond Ave.	25	25
New Philadelphia, Ohio	24	25
Sioux Falls, S. D., First	10	25
Midland, Texas	23	25
Temple, Texas	23	25
Salem, Indiana, First	26	24
Kansas City, Kansas, Quindaro	24	24
Larned, Kansas, First	20	24
Lawrenceburg, Kentucky, First	24	24
Carrollton, Missouri	21	24
Norman, Okla., First	39	24
Johnstown, Pa., First	22	24
Clarksville, Tenn., First	40	24
McKinney, Texas, First	41	24
San Antonio, Texas, Southside	27	24
Charleston, W. Va., First	18	24
Mt. Carmel, Illinois, First	23	23
Greencastle, Indiana	16	23
Creston, Iowa	24	23
Lawrence, Kansas, First	20	23
Kansas City, Mo., Hyde Park	26	23
West Plains, Mo., First	22	23
Greenville, N. C., 8th St.	14	23
Rocky Mount, N. C., First	20	23
Nelsonville, Ohio	9	23
Niles, Ohio, First	14	23
Sapulpa, Okla., First	11	23
Grant's Pass, Oregon	20	23
Shelbyville, Tenn., First	24	23
Corsicana, Texas, First	9	23
Paris, Texas, First	20	23
Wichita Falls, Texas, Highland Heights	12	23
Roanoke, Virginia, Belmont	23	23
Los Angeles, California, McCarty Memorial	23	22
Athens, Georgia, First	21	22
Joliet, Illinois, First	14	22
Monmouth, Illinois, First	35	22
Quincy, Illinois, First	25	22
Davenport, Iowa, First	17	22
Scott City, Kansas	13	22
Louisville, Kentucky, Central	24	22
Louisville, Kentucky, Douglas Blvd.	14	22
Louisville, Kentucky, Shawnee	12	22
Nicholasville, Kentucky	22	22
Ionia, Michigan	16	22
St. Louis, Mo., Compton Heights	31	22
Windsor, Mo.	19	22
Fairbury, Nebraska	22	22
Roswell, N. M., First	27	22
Ashtabula, Ohio	14	22
Toledo, Ohio, Norwood-West End	22	22
Durant, Okla., First	28	22
Bristol, Tenn., Central	1	22
Denver, Colo., Highland	24	21
Greensburg, Indiana	25	21
Shelbyville, Indiana, First	11	21
Zionsville, Indiana	15	21
Clarinda, Iowa	15	21
Cleveland, Ohio, West Blvd.	24	21
North Little Rock, Arkansas	22	20
Danbury, Conn., Liberty St.	12	20
Savannah, Georgia, First	28	20
Palestine, Illinois	10	20
Rock Island, Ill., 15th Ave.	22	20
Evansville, Indiana, Bethany	13	20
New Albany, Indiana, Central	21	20
Oelwein, Iowa	14	20
Red Oak, Iowa	12	20
Glasgow, Kentucky	28	20
Petoskey, Michigan	21	20
Albuquerque, N. M., Monte Vista	22	20
Brownwood, Texas	8	20
Houston, Texas, Magnolia Park	16	20
Bluefield, Va., Graham	7	20
Holliday's Cove., W. Va.	20	20

Group F, 200-400 Members

	1941	1942
Portland, Oregon, Kern Park	87	94
Glendora, California	86	80
Louisville, Ky., Bear Grass	50	61
Mobile, Ala., First	38	58
Honolulu, Hawaii, First	65	57
Washington, D. C., Park View	23	57
Bellevue, Pa.	48	54
Little Rock, Ark., Pulaski Heights	50	53
Eureka, Kansas, First	37	50
Bremerton, Washington, First	33	50
Fresno, California, Belmont Ave.	61	49
Farmville, N. C.	39	41
Hiawatha, Kansas, First	16	40
Corvallis, Oregon	27	40
Dallas, Texas, Preston Road	24	40
Richmond, Va., Highland Park	28	39
Detroit, Mich., Northwestern	41	38
Everett, Wash., Central	39	38
Pfafftown, N. C.	31	36
Portland, Oregon, Mallory Ave.	26	36
Jackson, Tenn., First	25	36
El Dorado, Ark., First	12	35
St. Louis, Mo., Dover Place	31	35
Columbus, Ohio, Hilltop	25	35
Montgomery, Ala., First	16	34
Phoenix, Arizona, Capitol	23	34
Buhl, Idaho	23	34
Des Moines, Iowa, Mondamin	32	34
Charleston, S. C., First	23	34
Bonham, Texas, First	19	34
Chehalis, Wash., First	30	34
Estherville, Iowa	15	33
Richmond, Mo., First	22	33
Williamston, N. C.	25	33
Grand Junction, Colo., First	21	32
Atlanta, Indiana	15	32
Springfield, Oregon	33	32
Richmond, Va., Third	20	32
Russellville, Indiana	24	31
Kansas City, Mo., Swope Park	13	31
Portland, Oregon, St. Johns	27	31
Newport News, Va., First	15	31
Richmond, Va., Colonial Place	27	31
Ventura, California	22	30
Indianapolis, Ind., Northwood	28	30
San Francisco, California, First	19	29
San Pedro, California	2	29
Paris, Mo., First	42	29
Philadelphia, Pa., Third	26	29
Marion, Iowa	26	28
Excelsior Springs, Mo., Woods Memorial	37	28
St. Louis, Mo., First	12	28
Webster Groves, Mo.	17	28
Erie, Pa.	13	28
Arlington, Texas, First	24	28
Houston, Texas, Woodland	14	28
Ft. Lauderdale, Fla., Croissant Park	16	27
Princeton, Ind., Broadway	26	27
Harlan, Ky.	19	27
East Orange, N. J., Park Ave.	31	27
Spokane, Wash., North Hill	21	27
Clarksburg, W. Va., Central	9	27
Covina, California	20	26
Los Angeles, California, Cypress Park	25	26
Monrovia, California, First	19	26
Granite City, Ill., First	10	26
North Kansas City, Mo., First	25	26
Plymouth, N. C.	25	26
Kenton, Ohio	26	26
Ennis, Texas, First	11	26
Vernon, Texas, Central	19	26
Covington, Va.	22	26
Pennington Gap, Va.	12	26
Chico, California	32	25
Eureka, California, First	36	25
Weiser, Idaho	30	25
Niantic, Illinois	17	25
Eaton, Indiana	18	25
Canton, Missouri	22	25
Monroe City, Missouri	24	25
Plattsburg, Missouri, First	28	25
Tillamook, Oregon	24	25
Humboldt, Tenn., Central Ave.	11	25
Strasburg, Virginia	20	25
Clarkston, Wash., First	20	25
Redlands, California, State St.	27	24
Selma, California	13	24
Watsonville, California, First	20	24
Macon, Georgia, First	17	24
Chicago, Ill., Jackson, Blvd.	11	24
Sterling, Illinois	21	24
London, Kentucky, First	18	24
Baltimore, Maryland, Calhoun St.	12	24
Fayette, Missouri, First	17	24
Maplewood, Missouri	22	24
Buffalo, N. Y., University	64	24
Cincinnati, Ohio, Central	21	24
Perry, Okla., First	10	24
Gladstone, Oregon	19	24
La Grande, Oregon, Central	15	24
Nashville, Tenn., Eastwood	20	24
Amarillo, Texas, West Amarillo	22	24
Dallas, Texas, Boll St.	17	24
Hillsboro, Texas, Central	21	24
Mineral Wells, Texas, Central	15	24
Dayton, Washington, First	14	24
Lanett, Alabama	2	23
Turlock, California	28	23
Griffin, Georgia, First	23	23
Pocatello, Idaho, Central	21	23
Allendale, Illinois, First	16	23
Indianapolis, Ind., Linwood	25	23
Great Bend, Kansas, First	8	23
Boonville, Mo., First	26	23
Harrisonville, Mo., First	19	23
Niagara Falls, N. Y.	5	23
Ayden, N. C.	21	23
Dallas, Oregon	20	23
McMinnville, Oregon	21	23
Sulphur Springs, Texas, First	28	23
Martinsville, Va., Broad St.	20	23
Waycross, Georgia, First	6	22
Herrin, Illinois	17	22
Mt. Sterling, Ill., First	21	22
Winamac, Indiana	11	22

(*Continued on page* 30.)

Honor Roll

(*Continued from page 29.*)

	1941	1942
Des Moines, Iowa, Indianola Heights	1	22
Burkesville, Kentucky	15	22
N. Pleasureville, Ky.	16	22
Monroe, Louisiana, First	19	22
Eldon, Missouri, First	7	22
Scottsbluff, Nebraska	21	22
Goldsboro, N. C., First	15	22
Robersonville, N. C.	17	22
Akron, Ohio, Noble Ave.	17	22
McArthur, Ohio	16	22
Alva, Okla., First	11	22
Memphis, Tenn., Merton Ave.	14	22
Kent, Wash.	11	22
Jonesboro, Ark., First	12	21
Los Angeles, Calif., 28th St.	5	21
West Palm Beach, Fla., First	11	21
Arcadia, Indiana	10	21
West Des Moines, Iowa	8	21
Eminence, Kentucky	20	21
Fulton, Kentucky	12	21
Louisville, Kentucky, Clifton	23	21
Muskegon, Michigan, First	14	21
King City, Missouri	2	21
Aurora, Nebraska, First	13	21
Elizabeth City, N. C.	8	21
Hamilton, Ohio, Lindenwald	22	21
Hiram, Ohio	21	21
Willoughby, Ohio	23	21
Bend, Oregon, First	21	21
Hood River, Oregon, First	15	21
McKeesport, Pa., First	11	21
Union City, Tenn., First	8	21
Arlington, Va., Wilson Blvd.	16	21
Puyallup, Wash., First	24	21
Jacksonville, Fla., Edgewood Ave.	19	20
Winter Haven, Fla., First	18	20
Chicago, Ill., Ravenswood	20	20
Normal, Ill.	14	20
Rushville, Ill.	14	20
North Liberty, Ind.	8	20
Prairie City, Iowa	--	20
Goodland, Kansas	18	20
Kansas City, Kan., First	22	20
Carrollton, Ky.	21	20
Earlington, Ky., First	18	20
Louisville, Ky., Crescent Hill	20	20
Morehead, Ky.	13	20
Lake Charles, La., First	3	20
Brookfield, Mo., First	13	20
Chillicothe, Mo., First	8	20
Lathrop, Mo., First	24	20
Odessa, Mo., First	6	20
Shelbina, Mo.	46	20
Lorain, Ohio, Christian Temple	7	20
Forest Grove, Oregon, First	20	20
Silverton, Oregon	3	20
New Castle, Pa., Madison Ave.	17	20
Henderson, Texas	2	20
Pecos, Texas	24	20
Plano, Texas	17	20
Radford, Va., First	36	20
Spokane, Wash., Pacific Ave.	14	20
Cheyenne, Wyo., First	11	20

Group G, 60-200 Members

	1941	1942
Los Angeles, California, Monroe St.	22	36
Marfa, Texas	26	34
San Benito, Texas	13	33
Charlotte, N. C., First	36	31
Pittsburgh, Pa., Brentwood	5	31
Los Gatos, California	26	30
Alexandria, Va., First	20	29
Moscow, Idaho, First	16	28
Baltimore, Md., Govan's	25	28
Plainview, Texas, First	10	28
Harrisburg, Illinois	11	27
Ocean Park, California	15	26
Denver, Colo., East Side	21	26
Washington, D. C., Tacoma Park	34	26
Sarasota, Florida	22	26
Port Orchard, Wash.	20	26
Florence, Alabama, Central	23	25
Edwardsville, Ill., First	2	25
Warsaw, Indiana, First	1	25
Newtown, Kentucky	19	25
Farmington, Missouri	10	25
El Campo, Texas	--	25
Palo Alto, California	21	24
Collins, Iowa	11	24
Alexandria, Louisiana, First	10	24
Rocky Mount, Virginia	6	24
Emmett, Idaho	15	23
Monessen, Pennsylvania	10	23
Los Angeles, California, Manchester Ave.	3	22
Flanagan, Illinois	15	22
Mt. Summit, Indiana	10	22
Greensboro, N. C., Elm St.	20	22
Library, Pennsylvania, Brightwood	13	22
Perryton, Texas	21	22
Tazewell, Virginia	21	22
Mesa, Arizona	22	21
Lakeport, California	20	21
Los Angeles, California, Eagle Rock	17	21
San Gabriel, California, California Christian Home	18	21
Santa Cruz, California, Garfield Park	17	21
Gary, Indiana, Tolleston	--	21
Shelbyville, Missouri	20	21
Dunn, North Carolina, Hood Memorial	21	21
Astoria, Oregon	20	21
Vernonia, Oregon	13	21
Cullman, Alabama	20	20
Gould, Arkansas	6	20
North Hollywood, California	8	20
Tujunga, California, Foothill Blvd.	13	20
Vallejo, California, First	14	20
Washington, D. C., Third	20	20
Atlanta, Georgia, West End	20	20
Decatur, Georgia	32	20
Quincy, Illinois, Madison Park	13	20
Delphi, Indiana	14	20
Milford, Texas	15	20
Panhandle, Texas, First	1	20
Preston, Virginia, Horse Pasture	20	20
Camas, Washington	12	20

Medical Missionary Work

By RUTH MITCHELL*

HEALING for love's sake is an important part of the Christian ministry. Last year in our twenty-eight mission hospitals and dispensaries throughout the world, over five hundred thousand treatments were given in the name of Christ.

Congo's masses understand the gospel message better because medical missionaries have been willing to risk their lives in an effort to combat with scientific medicine the dreaded tropical diseases.

China's prejudice against foreign interference, including western medicine, has been so completely overcome through the work of medical missionaries that one of the finest medical centers in the world has been established in China. All of us know the story of the noble work our people in China have been doing these last few years so I need only mention it.

In India, villagers are often first introduced to Christianity by mission hospitals. I shall never forget the time Dr. Solomon spent over an hour persuading a family to take their daughter-in-law to the hospital for an emergency operation only to have her go into violent convulsions a few minutes after she was admitted. There were muttered threats, and feelings ran high for a while. But a few days later when they actually saw the girl was responding to the special treatments and skilled nursing care, the mother-in-law came and fell, oriental fashion, at Dr. Solomon's feet, asking forgiveness for their former attitude. These people had never known Christian people before but they were interested in a religion which made people serve even strangers with such interest and love. They invited our evangelists to come to their village and teach them more about it.

But however great this direct influence of our mission hospital may be, it is only the beginning of the whole influence since three of our mission hospitals have training schools for nurses. While I was in India I saw 37 Christian young women graduate from the Jackman Memorial Hospital in Bilaspur and go out to serve in many parts of India. Thirty-seven is a significant number in a country which has less than five thousand nurses all together. The United States with one-third as many people has over one hundred times as many nurses. How good it is that our brotherhood is helping to supply this tremendous need for Christian nurses in these non-Christian countries!

*Missionary to India. This is the statement she made at the convention in Grand Rapids.

C. A. Weesner Called

THE Department of Financial Resources of The United Christian Missionary Society announces with pleasure the calling of C. A. Weesner, secretary and director of religious education of the state of Alabama since 1938, to the position of director in the department of financial resources to begin work the first of September in the Indianapolis office.

C. A. Weesner

Mr. Weesner will have responsibility of the administration of the program of individual solicitation, living links and special objects and will spend a large portion of his time in direct field cultivation in behalf of the United Society, in cooperation with Unified Promotion. He will be on half time until the middle of November as it is the desire of the state board of Alabama for him to carry over the state convention in that month.

Social Action

A GROUP of women of the Church of Christ, Elyria, Ohio, is promoting the sending to senators and representatives in Congress resolutions protesting discrimination on behalf of the liquor interests and against housewives in sugar rationing. The suggested resolution to a senator reads as follows:

We, the undersigned—members of the Church of Christ, (City) _____ (State) _____, hereby urgently and earnestly ask that you as U. S. Senator of (State) _____, will forthwith introduce a bill or bills in Congress, repealing all present enactments and official orders by which the government is now discriminating in the rationing of sugar between liquor interests and the housewives of this country. Great injustice by reason of said discrimination is being done the people of this nation.

A Progressive Experiment

By MISS MYRLE O. WARD*

Eale teaching songs to the rhythm of the canoe songs

AWAY back "you know when," Miss Goldie Alumbaugh, missionary in the Belgian Congo, was making an itineration among our outstations between Wema and Boende. While she was "sitting" in a chief's village one day she noticed a group of small boys playing with arrows. Whatever the game was, they were playing for "keeps" and one lad was consistently winning arrows from his friends. Becoming interested in the winner, Miss Alumbaugh asked him if he would like to come to Wema for school. With the same alertness which he had shown in the game, he promptly answered, "Yes"; and so Eale Abraham entered the boys' dormitory in 1928.

In a short while he came to help us in our garden as a part of his training outside of class work. Eale took a keen interest in his work and an appreciation of all growing things. He finished his garden apprenticeship and was promoted to wash lad. When we needed a new helper in the kitchen, Eale stepped up into that job. In a remarkably short time he was making such good bread that it didn't stay in one's mouth very long—as the Congolese say.

But Eale was not satisfied to be a cook the rest of his life, so we let him enter the student-teacher group, teaching in the elementary schools in the morning and going to study classes in the afternoon. In the meantime he had gone home to take the young wife whom his folks had chosen for him from among his father's wives. Marguerite entered the women's school, was later baptized, and they were given church marriage.

The time was ripe to begin some "practice schools" in three near-by villages, so Eale with his wife and baby boy, Gabriel, went to open the school at Boanga, about ten miles from Wema. The plan was to rotate the teachers three months to a village, but Eale entered into his work so wholeheartedly and was so loved by his pupils and the village people that they would not release him. We were well pleased with the way he conducted his school work and the originality which was often apparent. The love of music was one of his outstanding characteristics, fitting religious words to a canoe song, having his schoolboys make oars and then sing it heartily with the Congolese true sense of rhythm.

The next steppingstone for Eale and his family was the Congo Christian Institute in 1939 for a three-year course. Whether Gabriel sits in the choir with his father, or with his mother and little sister in the audience, he beats time for the music along with Mrs. Clarke as she leads the singing. Eale has made a very fine overseer of the student work on the campus and has shown a most willing attitude toward any extra tasks that have been asked of him.

Baukulu Setefano is continuing the work which Eale had begun at Boanga. He was the first lad from Boanga to come to school at Wema, and after teaching for several years in other villages he is now doing a very fine piece of work at home. When the Government finished the new hard dirt road to Boende, many of the in-lying villages moved out to the highway, and Boanga was one of them. Some of the lads who started to school when it was first opened have become young men and are helping to teach the beginners, and doing school work afternoons.

They have built a temporary church-school building of leaves and split bamboo until they can erect a mud building on the permanent site across the road. The flame that Eale kindled in their hearts and minds is burning even brighter today. Scarcely a week passes that some of the pupils do not bring in some Congo asparagus to sell and they immediately buy slates, school books, and Bibles with the money. Or they sell us white clay so that we may whitewash our walls. Among a group of fifty-eight children they bought 13 Bibles, 33 slates, 55 school books and 16 song books during 1941. The church sent an offering of $8.75 for a five-month period, the largest offering of all our 26 outstations. It was earned by selling copal, fish, meat or any commodity they had, and tithing their proceeds. A church membership of sixty pays the salary of its teacher-preacher and helps support a teacher in another village. Last October they participated in the World Communion Sunday at Wema by attending en masse. They joined their prayers with millions of others in the World Day of Prayer service this year.

The winner of those long-ago arrows will graduate from the Congo Christian Institute this Fall, and will return to work among his own people. The church and school which he began in 1935 will continue to be a vital and light-giving factor in the lives of each succeeding generation, an experiment which began with one lad but which is reaching out in ever widening circles.

*Miss Ward is a missionary under The United Christian Missionary Society, and is stationed at Wema, Belgian Congo, Africa.

The village school at Boanga

Acceleration Replaces Vacations on Campuses

THE long, leisurely summer vacation has disappeared from the campuses, and the turmoil of a nation at war has made "acceleration" the watchword for higher education. Grave problems, such as lowered enrollment, need for hasty military training of men, re-location of thousands of Japanese-American students whose education has been interrupted and who are now interned in government camps, shortages of teachers, especially in technological and scientific fields—all these and many other similar questions confront the college executives and their staffs. Practically all colleges maintained a full summer program which was in no sense a typical "summer school," but an intensified segment of the regular college year.

Detailed reports from the campuses follow:

Lynchburg College
Lynchburg, Virginia

From June 28 to July 20, twenty-seven regional conferences were held for Lynchburg College under the direction of Dr. R. B. Montgomery. These conferences were held throughout the Chesapeake Area which includes Virginia, Maryland, Delaware, and the District of Columbia, and a few counties of West Virginia.

Attendance at these conferences consisted of the official representatives from the various churches of this territory. Their purpose was to explain to these representative leaders of the local churches, Lynchburg College Day on October 18, 1942, and to inaugurate a program to raise $50,000 in cash by the churches on or before that date.

Participating in three or more of these conferences in addition to President Montgomery and C. B. Reynolds of the college staff were Dr. Bert Wilson of the Pension Fund, Dr. John L. Davis, executive secretary of the Board of Higher Education; Lloyd Black, secretary of the Capital Area; Dr. John A. Tate, state secretary of Virginia; Dr. F. W. Burnham, pastor of the Seventh Street Christian Church, Richmond; Carroll C. Roberts, pastor of the Ninth Street Christian Church, Washington, D. C.; Meredith Norment, pastor of the Woodstock Christian Church, Woodstock, Va.; G. Curtis Jones, pastor of the Tazewell Christian Church, Tazewell, Va.; Allen B. Stanger, pastor of the West End Christian Church, Danville, Va.

Definite quotas were distributed to the churches at these conferences. The preachers and the lay officials who attended expressed a universal feeling that the task could be done and the determination that it would be done by October 18, which is designated as "Victory Day" for Lynchburg College.

Miss Agnes Tompkins of West Pittston, Pa., has been appointed to the position of instructor of Secretarial and Commercial Education for the session 1942-43.

Miss Tompkins secured her B.S. degree in Commercial Education at State Teachers College, Indiana, Pa., and her Master of Education degree from the University of Pittsburgh. She has attended summer school at New York University, and has been the supervisor of student teachers in all commercial subjects from the State Teachers College at Blairsville High School, Blairsville, Pa., since 1931. She comes highly recommended from the University of Pittsburgh.

The Fine Arts Program for the Summer Session included a film entitled "Song of China," produced in China by Chinese actors; a Negro Quartet, The Deep River Singers; a Russian Pianist, Vladimir Havsky; Carlyle Bennett, Tenor; an exhibition of Original American Watercolors from the American Federation of Arts; and a Harp-Violin Concert by Artiss deVolt and Charlotte deVolt Elder.

Culver-Stockton College
Canton, Missouri

The Ministerial Association of Culver-Stockton continued its meetings throughout the summer months. Heretofore the Association has held sessions only during the regular semester terms. The officers for the coming year are: Carl Robinson, president; Robert Allard, vice-president; Martha Nell Bowman, secretary-treasurer; and John Decker, chairman of the program committee.

The music appreciation hour sponsored by the Fine Arts Department and conducted each Friday evening drew enthusiastic audiences. An amplifier was placed in front of Culver gymnasium to bring the music of the great masters.

Culver-Stockton has recently dedicated an honorary scroll of the names of the alumni serving in the armed forces. The scroll of 150 names is placed in a walnut case equipped with fluorescent lighting.

Bethany College
Bethany, West Virginia

Bethany College is doing its part in the program to boost the morale of the service men. Each week since last February a newspaper called the "Service Men's News," consisting of faculty, student, and college news, has been sent to the Bethanians who are now serving Uncle Sam or who are doing work closely allied with the war.

The college is also honoring its alumni now engaged in the war in another way. A suitable "Honor Roll" plaque, inscribed with the names of all these men, was dedicated and placed in the corridor of the Old Main building on Alumni Day, May 16.

Bethany's first summer session in twenty years had an enrollment of 112 students. Classes met every day for an hour and a half. The college accelerated these courses to the utmost degree.

In cooperation with the Civil Aeronautics Administration, Bethany is now helping to train and house twenty cadets under the new Civilian Pilots' Training Program. The boys will take their preliminary ground school work here and will receive their air experience at the Wheeling-Ohio County Airport and at Glendale, West Virginia. Of the twenty cadets here at Bethany, ten are enlisted in the Navy, and ten are Army Air Corps men who were rejected because of minor physical defects.

In addition to the cadet training, classes are being held for the instruction of secondary school teachers to prepare them to teach pre-flight and ground school work to high school students. The CAA is now engaged in an "air-conditioning" project in secondary schools throughout the nation.

Why *Christian* Colleges?

THE indispensable nature of Christian higher education is indelibly fixed for us when we compare the following statements:

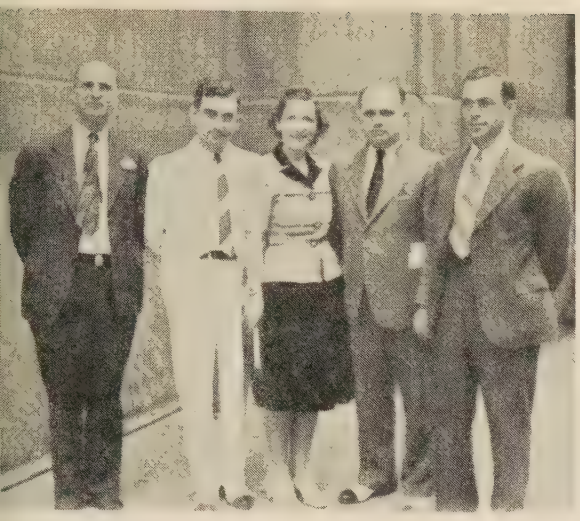
> Exclude religion from education and you have no foundation upon which to build moral character.
>
> To receive no religious impression at all is exactly equivalent to receiving an impression that religion is unimportant.

The first, made by Charles W. Eliot, emphasizes the unique gifts which religion and education together bestow upon the student; and the second, by George A. Coe, brings out the church's dependence on the teaching of religion to its youth.

Christian character is built upon the bedrock of Christian education, and the longer the process of Christian education is continued the more refined and confident will the student be in his Christian actions and thinking. The Christian College becomes responsible for his development at the point where his Christian home and the local church find they have least to contribute to his expanding thought and restless questionings.

On the other hand, to send the Christian student out from the influence of his Christian home and church into an educational institution which, even though it does not oppose religion, maintains an attitude of indifference to or of irresponsibility toward it, not only breaks the process of Christian education at the point where the student's need is greatest, but also constantly subjects him to the impression, received in countless ways, that religion is no longer important.

—JOHN L. DAVIS.



Left to right: H. G. Haney, Indianapolis, Field Executive for Committee on War Services; Dr. and Mrs. John L. Davis, of the Board of Higher Education, Indianapolis; Dr. Roy G. Ross, International Council of Religious Education, Chicago; Dr. Burrus Dickinson, President of Eureka College.

The annual summer church conferences were very successful this year. The first was a Presbyterian group from Jefferson County, Ohio. The Disciples Young People's Conference of West Virginia was followed by a like group from Western Pennsylvania. The West Virginia Presbyterian Young People's Conference met for four days in July.

Butler University
Indianapolis, Indiana

Thirty-one students in the School of Religion have received ministerial appointments since the beginning of the year, according to H. J. Wilson, placement secretary. The ministers will serve in thirty-seven churches throughout the state and in Illinois.

Dedication of the new School of Religion building was held June 5 in the Sweeney Chapel, with Dean F. D. Kershner presiding. Dr. Raphael H. Miller, editor of *The Christian-Evangelist,* gave the address.

Dr. Ross J. Griffeth, head of the undergraduate division of the School of Religion, has been named by the Church Federation of Indianapolis to act as chairman of the fact-finding committee on interracial relations in Indianapolis. Working with Dr. Griffeth will be W. H. Book, secretary of the Indianapolis Chamber of Commerce; Cleo Blackburn, Butler alumnus and superintendent of Flanner House; and other prominent local men.

Seven Butler students attended the annual Mid-Western YMCA-YWCA conference at Lake Geneva, Wis., June 6-13.

Summer school closed August 1, and the post-summer session ended August 22. In addition to an enriched, streamlined curriculum, the summer session featured a staff of 85, including regular faculty members and teachers from other schools, specialists to teach specific fields. Prof. George F. Leonard, again serving as director of the session, arranged six special intensive unit conferences.

Among the featured courses were two first-aid classes taught by Miss Alice Jane Hesslar, certified first-aid instructor.

Miss Louise Padou, a teacher of lip reading in the Indianapolis public schools, offered special courses dealing with the instruction of children with defective hearing: "Hearing and the School Child," a three-hour credit course; "Audiometric Measurements and Testing," a two-hour credit course.

Hervey A. Henderson offered courses in the field of visual education, including courses dealing with the use of more than forty types of visual aids.

Remedial methods for deficiencies and difficulties in reading, arithmetic, and spelling were taught by Dr. Frank H. Gorman, assisted by Mrs. Laura F. Ulery and Dr. A. B. Carlile, consulting psychologist. Children deficient in these fields enrolled in the class were given individual attention in an effort to solve their problems by using all the facilities of a well-equipped laboratory.

Principals and teachers from Indianapolis public schools and members of Butler faculty attended a conference June 18 on Aviation Education. Ben D. Wood, chairman of the joint advisory committee on aviation education, lectured on the "air conditioning" and streamlining of education courses to meet the present emergency.

The honorary LL.D. degree was awarded to C. R. Maxam, registrar and director of admission, at the commencement exercises of Central Normal College in Danville, June 12. The degree was awarded in recognition of his contributions to educational work in Indiana.

Eureka College
Eureka, Illinois

Notes on Eureka College, which comes from the president's office, contains the following items which probably apply equally well to most liberal arts colleges:

"Enrollment outlook for September is still uncertain but I have only small hope for good showing statistically. Many students are thinking of working until October 28 and starting with us for the second term. Thus, second term enrollment should look better than the first.

"We must continually answer arguments for liberal arts vs. technological education. A man recently said to us: You liberal arts colleges are in a bad way; the government needs technologically-trained men, will see that technological students stay in college, but will take yours for the Army. This simply isn't true. The Army wants officer material with general education, and does not even specify mathematics in the curriculum for Enlisted Reserve students. War Manpower Commission surveys indicate the need is just as pressing for economists, psychologists, and several liberal arts fields as for engineers and men with technological education. Isn't it obvious that *after the war* there will be an oversupply of technicians, and undersupply of men educated for human relations problems?"

—Burrus Dickinson.

Drake University
Des Moines, Iowa

Dr. George Edward Crossen has been called from his position on the pharmacy college faculty of the University of Minnesota to be the Dean of the Drake University College of Pharmacy. He will succeed Dean E. O. Kagy who has served for thirty years as pharmacy dean.

Dr. Crossen is the author of numerous pharmaceutical articles and has collaborated with others in the writing of important textbooks in pharmacy. He completed work for the bachelor of science, master of science, and doctor of philosophy degrees at the University of Minnesota, receiving the latter in 1940. He is a member of the American Pharmaceutical Association and a number of honorary and social fraternities.

During the summer, the Bible College announced an interesting project which grew out of the work of the course in American Church History under Dr. Alfred T. DeGroot. Representative leaders who were also qualified historians of their denominations were asked to prepare a compact history of their church in Iowa. The authors were then asked to present a one-hour digest of their work before the class. These sketches, together with introductory chapters on factors affecting religious development in the state and other material correlating the separate histories, will be published as a volume under the title, *Religion in Iowa.*

Board of Higher Education

At a meeting in Grand Rapids, July 31, a large number of members of the Board of Higher Education were present. After a stimulating address by Dr. Edward W. Blakeman, counselor in religion at the University of Michigan, the Executive Committee reported the following actions: authorization of employment of an office secretary; appointment of a Budget Committee to revise the budget; and authorization of the Executive Secretary to publish a monthly news bulletin. Among actions taken by the Board were: authorization of a group of laymen and ministers to be known as Patrons of Christian Higher Education; authorized organization of committees—Financial Resources, Religion in Higher Education, Publicity, Study of War and Post-War Effects on Christian Higher Education, Re-Allocation of Territory, Coordination of Christian Educational Effort.

Oil at Jarvis

By ROBERT M. HOPKINS*

WHEN the announcement was made of the discovery of oil under the campus of Jarvis Christian College at Hawkins, Texas, there was a burst of expectancy that found expression in various ways. Some said, "We will not need to worry about the debt of the United Society now that oil had been discovered at Jarvis." It is reported that one good preacher publicly announced as the EMERGENCY MILLION was being launched, "It will not be necessary to lay plans for an EMERGENCY MILLION for the oil at Jarvis will enable us to meet all necessary emergencies!"

It seems appropriate now that we have had a full year of oil money returns, to state the facts. There are three companies and one individual to whom leases have been granted, and at present there are nine producing wells with another one or two in prospect. The oil is of a very good quality, we are told, and while no word can be said with certainty regarding the volume to be anticipated, it is probable that there is quite a pool from which oil may be drawn for some years.

The campus of Jarvis College belongs to the Christian Woman's Board of Missions, so that it is through the C.W.B.M. that the returns eventually come to the United Society. The total income from Jarvis oil for the fiscal year, July 1, 1941 to June 30, 1942, amounted to $10,692.79. The trustees of the Society have voted that in view of the uncertainties attending such a source of income, one-fourth of the total shall be set aside in a reserve that may be made available if and when this source of income ceases. Thus approximately $7,500 was available last year for appropriation. The only institution aided thus far has been Jarvis College. However, for the new missionary year, July 1, 1942 to June 30, 1943 when it is anticipated that probably the same amount, $7,500, will be available, it has been decided that the income shall be divided between Southern Christian Institute at Edwards, Mississippi, our oldest Negro school, and Jarvis Christian College at Hawkins, Texas, in the ratio of $3,500 to S. C. I. and $4,000 to Jarvis.

No one can of course guarantee that the income will be the same; there may be some decrease or increase. Present government regulations are making it impossible to take from these wells as much as they are capable of producing, and this adds further to the uncertainty. The board of trustees have decided in the light of experience thus far that seventy-five per cent available for appropriation shall all be used for the Society's work of education among Negroes. This oil money therefore will not be available for other phases of the Society's work. The $7,500 thus added to the budgets of Southern Christian Institute and Jarvis College for the new missionary year will make possible some much needed increases in salaries in these two schools. At Jarvis this has assured recognition as a senior college by the Texas state educational authorities.

While the debt of the United Society cannot be paid in this way, nor can emergencies in the missionary work around the world be thus met, it is nevertheless gratifying that this additional source of income will greatly assist our work of education among the Negroes in the Southland. The regular appropriations from missionary funds are being continued without reduction, for they are essential in maintaining the work in these two excellent schools to which so many lives of loving service have been devoted, including such royal folk as Mr. and Mrs. J. B. Lehman at Edwards and Mr. and Mrs. J. N. Ervin at Jarvis.

*Dr. Hopkins is President of The United Christian Missionary Society.

The State of the Church

By DR. HENRY SMITH LEIPER

American Secretary, World Council of Churches

THREE PROTESTANT BODIES MEET SIMULTANEOUSLY IN BELFAST

The second week in June saw the three largest Protestant communions holding their Annual Assemblies in Belfast. The Presbyterians celebrated their Tercentenary, the Anglicans elected a new Bishop, and the Methodists received reports of encouraging progress despite the blitz which took a heavy toll of churches in Ireland's northern reaches. For example, the historic Rosemary Church, scene of the first General Assembly, is in ruins. Yet John Waddell, reporting these facts, calls attention to the undiscouraged spirit of all these bodies and their immediate sacrificial giving for reconstruction and relief. The Presbyterians alone have raised over twenty thousand pounds; thousands of evacuees have been aided in country districts; and special workers have been appointed to aid the pastors in districts most sorely afflicted.

SPANISH BISHOP TAKES BOLD STAND AGAINST NAZI RACE THEORIES

It is encouraging to be able to report that the Bishop of Calahorra has recently published and caused to be read in all the churches of his diocese a "Pastoral Instruction" which denounces the infiltration into Spain of the racialistic doctrine of the Nazis. He refers in particular to the publication in Spanish of Rosenberg's *Myth of the Twentieth Century*, one of the principal Hitlerite gospels. He exposes Nazi reticence concerning the official condemnation of these doctrines by the Church of Rome. He refers to the implacable persecutions which German Catholics have been suffering at the hands of their government. He shows further what many people in all parts of the world still seem not to understand; i.e., that the "god" frequently invoked by the holders of Nazi ideology has nothing in common with the God of the Christian revelation. "It (this god) is the god of pantheism, the essense of the absurd and monstrous; or else it is simply an empty word, a formula imposed by (the desire for) respectability or by habit."

THE JAPANESE GOVERNMENT OUSTS MISSIONARIES AND "UNITES" CHURCHES

Most readers of the daily press know that foreign missionaries have been in the main expelled from Japanese-held territory on the Continent of Asia. Not so many know that the government is demanding the unification of the younger churches under the control of the government in much the same manner as this has been accomplished in Japan. The Nipponese dictators see the religious problem as an important element in their plan for Asiatic conquest. The recently formed "League for Greater Eastern Asia" plans the control of the churches and also of other religious institutions. They look with disfavor upon the Buddhists and Mohammedans as well as the Christians and seek to promote the spread of Shintoism.

SEES REHABILITATION OF EUROPEAN CHURCHES AS TASK FOR WORLD COUNCIL

The Secretary of the London Missionary Society, A. M. Chirgwin, writes: "I give thanks every day for the magnificent witness of the Continental Churches. I do not know anyone in this country who quite knows the extent of the pressure that is being put on them or the full measure of persecution they have to face. But though so many lights on the Continent have gone out, that of the Christian church is still burning. It seems to me the plain duty of the Christian church in other parts of the world, for example, in Britain, America, India and Africa, is to go to the aid of the hard-pressed churches of Europe and help to rehabilitate their life the very first moment it becomes possible. It is a job for the World Council of Churches, or so it seems to me, and I think the churches of this country ought to hold themselves in readiness to (act) . . . I am sure the London Missionary Society is ready to play its part and is only waiting for the World Council to say the word."

There are all manner of plans being discussed for work on the Continent and it is devoutly to be hoped that the churches will see fit to use the most representative agency they possess when the time comes.

Women and World Highways

The Kingdom Advances in India

By ETHEL SHREVE*

"OUR dear Mama Dai has come home." An old woman greeted Mrs. Reynolds in the Kotmi bazaar after the Reynolds' had been transferred back to that area. Taking hold of her hand and pointing to heaven she said, "I always asked Him to bring you back to me and now just think! He has done it." Mrs. Reynolds said, "Yes, but he has brought me back to make you come and follow him openly as a true Christian. What about that? He is all good and all powerful—just the kind of God you Gonds need, isn't that true?" "Yes," she said. "I want my grandson to follow Jesus and become a true Christian. I am old and no good but it makes my heart feel good to know that Jesus Christ lives and is not dead."

More and more we feel that the women among whom we work are rejoicing over the fact that Jesus lives and can give life to us. In one village a woman said to the Pendra Road workers, "I am hungry for a vision of God."

During 1941, 44 women evangelists worked over 8,000 days. They visited an average of 2,360 homes regularly every month and made about 2,000 trips to 300 different villages. The Bible has been taught on each of the more than 36,000 visits which were made. Besides many mixed meetings, 29 special meetings were held for non-Christian women.

Courses in the life of Christ have been generally followed in the meetings. One station used the life of Paul, and another, lessons from the book, *Jesus' Attitude Toward Women.* One station used the Beatitudes and Ten Commandments, taking each separately and where possible using a Bible story to illustrate. A new method which has been started in many of our stations is that of teaching by feltograph pictures. Even a village group can be held almost spellbound while they watch the unfolding of a story through these pictures.

The women evangelists taught reading to 82 non-Christian women and 29 Christians during the year. In Damoh the literacy charts for teaching adults were used. Eight women lived and worked in the out-stations and 20 others camped in villages. These workers read during the year 747 books of the Bible, 339 other books, and 418 magazines. Nine women read the entire Bible during the year. Besides this, at least 30 read the entire New Testament; and we believe that many others have read the New Testament, and perhaps the whole Bible, who have not reported.

*Miss Shreve is chairman of the Women's Work Committee of our India Mission.

Mungeli Evangelists and Bible Women. Miss Fleming, Miss Nicholson, Mr. and Mrs. Reynolds standing at right

The Christian Community

There are about 1,200 women in our churches. Many of these are leaders in church organizations. Daily vacation schools were reported from five stations. Young people home for the summer vacation took a great part in these. At least a third of our women are regular givers and a few besides the missionaries are tithers. Again Kulpahar heads the list in giving.

In addition to their teaching and visitation, the women have performed many acts of service, helping one another in times of sickness and trouble. Some have helped non-Christians. In Mungeli two women cleaned and ground grain for a non-Christian woman whom they found sick and with no one to help.

In connection with each of our churches there is a Women's Society. In most of them devotional, missionary, temperance, and social meetings are held. In Pendra Road the teachers and girls of Sumankhetan School have presented one program a month and have given some very practical help. In Damoh Dr. Lutz gave a series of talks which were very helpful to mothers. This year these societies contributed through the National Christian Council for the War Emergency Fund to help needy missions in India.

Volunteer Work

About twenty per cent of our women have done some volunteer work, witnessing among non-Christians. In some stations forty or fifty per cent have had a share in this. Some have taught their relatives. In one village a group was being taught for baptism, and one of the village Christian women, although illiterate, went every day to teach them some of the things she had learned. I walked in one day just in time to hear her repeat over and over to them the benefits of becoming a Christian—ten special things which had been taught to her. Then she said to them, "And whatever happens you must always go to church on Sunday." Sahudra Bai practices what she preaches, for she is always there when the church bell rings.

Our boarding school girls are usually taught to do some volunteer work. Groups have gone out twice a week from Burgess Memorial School to do some village uplift work as well as teach a Bible story. Two of the teachers have conducted a Sunday school in the jail. The Jubbulpore women continue to do volunteer work, working especially among the new Christians. As there are no paid workers there, the responsibility rests upon these lay women.

Book Sales

During the year, 1,936 books were sold: 562 Bible portions, 7 Bibles, and 5 New Testaments. Damoh takes first place in the sale of books, having sold 1,238 books. Kulpahar is second with 241 and Bilaspur third with 181.

Mrs. Reynolds writes about the evangelistic campaign in Pendra Road in which masters, farmers, and coolies all had a part. Many books and Bible portions were sold but the best part of the campaign was the witness-giving—a nurse, teacher, or head-master telling what Christ had done for his or her life.

(*Continued on page* 43.)

For Adult Missionary Groups

Theme: Our World-Wide Task

Helps for October Studies

OCTOBER finds our missionary groups well settled in their year's study. You are using either the series of programs, *At Work Through the Years,* or the discussion course, *Forward in Missions and Education,* based on the book by the same title by Jessie M. Trout. Or perhaps you are using both, adapting the programs to your general meetings and following the discussion course in smaller group meetings.

If, however, you are not now using the book in any way and have not purchased it, we want to urge you to get a copy. Use it as additional resource material in the program series. Or better still find other places in which the course can be followed. It is too good to miss! We need now the information that it contains about our work. In these days of global war, when the lands where we serve abroad and our own homeland as well are passing through suffering and enduring sweeping changes, we need the assurance and the inspiration that *Forward in Missions and Education* will bring. And it will help us to support more adequately the world work of our brotherhood. Price of the book is fifty cents.

Even though you do not make use of this book in meetings or classes, you still ought to have a copy for your library. It is invaluable as a reference book. While prepared for study groups it is really very readable and might be passed around for reading. Try it.

Let us look at the October studies.

At Work Through the Years

A Series of Programs

"In Lands Afar" is the theme for this fourth program in the study of our brotherhood's life and work. All the materials you need for presentation and plans for the meeting are found in the pamphlet marked "Program Four" which the program chairman of your organization will have handed to you previously.

Note the suggestions for background reading and for substitute program materials in case you want something different than what is given in the pamphlet. One additional resource which we somehow neglected to mention there is the book, *Forward in Missions and Education,* spoken of earlier on this page. If you do not wish or do not find it convenient to use the world newscast you could well glean your foreign missions information for talks from this book.

In a series like this it is important that the leader tie this program into the total series and help the group to see what we are trying to do. The first two paragraphs of the program pamphlet do this for you. See also the program page in the June WORLD CALL for suggestions along this line.

Your program includes two short talks and a world newscast. You could of course let the talks be part of the broadcast or you could well use the one titled "Waiting Needs" as your own summarizing remarks.

In handing out the material for the broadcast you will find it best to let the announcer hold the first copy of the script. Cut the second copy apart for those who will carry the parts. Number them so that each person will know when he is to appear. It will be helpful too to include in each person's copy the announcer's remarks which precede his message. That will serve as the cue and help the program to move along smoothly.

Forward in Missions and Education

A Discussion Course

"Lands of the Far East" is the theme for this fourth session of our discussion course. Chapters VII and VIII in the study book, *Forward in Missions and Education,* is your source material for the meeting. Previous meetings have dealt with home missions, Christian education, Latin American missions. You will want to refresh yourself as to those meetings by reading through the chapters devoted to those themes in the study book. Your *Year Book* will be helpful too in organizing your thinking as to this general outline for study.

Preparation for the Meeting

Remember the suggestion that people be asked to come to the meeting prepared to participate in a quiz on missionaries in the Orient. *Biography Sets,* WORLD CALL, and *The Christian-Evangelist* will be good resource material, the latter two for current information. See to it that word is passed around among your members. In addition to the questions given on pages 184 and 186 of the study book, others may be added, especially questions that concern missionaries with whom your group has some special contact. The following are suggestions: What missionary to Japan gave up a promising army career to go to the field? Where was our work in Japan started and when? Have we ever had medical missionaries in Japan? What missionary to Congo was born in Japan? What missionary was assigned to work with Kagawa in Japan? Name one well-known mission school in Japan. When did missionaries go to the Philippines? What historical event opened the Philippines to Protestant missions? Has the work in the Philippines ever been without missionaries? Who are there today? Associate one fact with each of the following places in Japan and the Philippines: Manila, Tokyo, Akita, Vigan, Baguio, Fukushima, Laoag.

Arrange for one person to be prepared to give a talk on China basing it on the material in Chapter VII exclusive of the closing section; two people to be prepared to answer questions and lead in discussion on Japan and the Philippines, getting their information from Chapter VIII. The following suggestions may be helpful in conducting the interview: Give points of similarity that cause us to group these two fields in one presentation. Give geographical and historical backgrounds for both countries. What have the Disciples of Christ done in Japan? In the Philippines? What of today? (For this last question the leader may adapt the true-false questions given on page 186 and let discussion center about them.)

Choose your leader of worship. Material for the worship service is found on page 183 of the study book.

The suggestion was made on last month's program page that the leader have a copy of the leaflet, *Write Their Names in Shining Letters,* on exhibit at the meeting. Inquiry reveals that the supply of these leaflets is practically exhausted so that it will be necessary for you to rely on your local supply. Probably your pastor or someone has a copy of this leaflet as it was widely distributed. If you do use it, supply yourself with the information that will bring it up to date. Check WORLD CALL and *The Christian-Evangelist* for information.

Order of Presentation

I. Worship, "His Way Upon Earth."
II. Leader's Introduction, announcing the general theme and the theme for this month, indicating the purpose of study as outlined on page 5 of the study book.
III. A Quiz, "What Do You Know About Our Oriental Missions?"
IV. Presentation and Discussion.
  1. "The West Discovers China," a talk followed by discussion centered around questions 2, 3, and 4 on page 184.
  2. "The New Order in Asia," Philippines and Japan. Two interviews with discussion.
V. Closing message in which the leader summarizes the study with information about the fields as given at the close of chapters VII and VIII, the future of the work in the Orient.
VI. Prayer (see prayer on page 185).

Turn On Your Radio

Again we are to have a series of broadcasts in the Frontiers of American Life series, by Dr. Mark A. Dawber, executive secretary of the Home Missions Council of North America. This series has as its theme, "Freedom's Holy Light," and will emphasize the responsibility that rests upon the American Church to insure the freedoms necessary for a just and durable peace. Beginning on Sept. 2, the broadcasts will be heard over WJZ and stations of the Blue Network every Wednesday through September and October from 1:30 to 1:45 E.W.T.

Youth and Missions

Forward in Latin America

THOSE who are using the packet, "Our Work Around the World" (available from 222 Downey Avenue, Indianapolis, Indiana, for 65 cents), will be studying Latin America in October unless you decide in favor of one of the other plans suggested in the pamphlet on program plans. What a fine opportunity to stimulate interest for a more intensive study of Latin America to begin in January! In all that you say and do in this meeting keep that in mind so that the group will be looking forward rather than feeling that everything has been learned in one meeting. Instruct your "round table" to refer constantly to the study that is to come as providing an opportunity to learn more about some of the problems and facts which can only be touched upon in their discussion.

It is possible that some questions will arise or interests be expressed which will serve as a clue to your procedure later when you begin your study of Latin America. Perhaps you will want to ask the "round table" participants who speak on the four countries—Argentina, Paraguay, Mexico, and Puerto Rico—to continue their study of these countries and be prepared to lead the later meetings devoted to them. (According to the present plan, Mexico and Puerto Rico will be studied together in one program, and Argentina and Paraguay in another. For those who follow the programs by the month these will come in March and April respectively.) You might appoint others to work with these leaders.

Another possibility is that you will want to make such assignments as the following, depending on interests discovered: the people of Latin America; problems and interests of young Latin Americans; ways of being good neighbors; the countries and their people; customs and culture; evangelical missions in Latin America.

After Conference—What?

Did young people from your church go to summer conference this summer? Did any of them take a missionary course? Did any take the course in which suggestions were made for carrying on a study of Latin America? Such a course was offered in many conferences. If there were such persons from your church be sure to use them in this meeting and also enlist their help in planning for the coming study of Latin America. Perhaps they helped to plan a Latin American banquet or Fiesta in the conference. Why not repeat the performance for your group?

An Important Notice

Those who bought copies of *Fun and Festival from the Other Americas,* by Rose Wright, before July 28 will note that mistakes were made in setting up the music of the hymn on page 33. A corrected copy of the music is available for you to paste over this incorrect one. Write for it to The United Christian Missionary Society.

Get Acquainted with Books on Latin America

Ask your teachers in school what Latin American books can be read for credit. Show your teachers the reading list, "Toward World Understanding" for 1942-43. The books listed in this pamphlet are approved for the reading of Christian young people. Many of them will also be approved for high school reading. If you do not have a copy of this list send for it from the Department of Missionary Education, 222 Downey Avenue, Indianapolis, Indiana. See how many of the books on Latin America listed therein are in your school or public library. Order others. See that these are read by as many as possible of your group between now and the beginning of your study of Latin America in January.

They Are Unusual Guests

They are unusual guests—these young people who have come from all parts of the United States to live in Indianapolis for eight weeks. Most guests expect to be entertained; given the "best room" with the bed that has inner springs; "written up" in the society columns. They take for granted that all the favorite recipes will be brought forth to conjure up delicacies for their expectant palates. To pay for their food or their board is unthinkable. And to *work*—well, of course, that is out.

But not so the guests of which we speak. Not so the young people who have come to Indianapolis under the auspices of Flanner House and the American Friends Service Committee. Strangely enough they have come to work, and they are paying for the privilege at the rate of $75.00 per! Nor do their weary bones rest on downy beds at night! Without fanfare or the look-what-we-are-doing attitude they quietly go about the work which brought them here.

Did we say *quietly?* Don't misunderstand! Cleaning bricks is not a quiet occupation! Not when twenty-seven young people are at the job. Rather funny occupation for guests. Yes, it is. But after all, the city of Indianapolis must have a Flanner House adequate to meet the needs of its Negro citizens. The present Flanner House is so inadequate. Its buildings are fire-traps. Oh yes, it has its employment department, its day nursery, its clinic, its cooking and sewing classes, its toy library; but its space limitations, its dinginess are a disgrace to a city like Indianapolis. But too few citizens are aware of that, and some do not care, so these twenty-seven young guests have come in to do without pay what Indianapolis citizens have not been generous enough to pay for having done.

They even cleaned up the house in which they were to live. They built their own showers; put in their own cupboards; set up their own cots, and do their own cooking and washing of clothes, floors, and dishes! Yes, and they tend a one-acre garden at odd times.

Every Tuesday night from six until eight they have "open-house" at the old tile factory. Anyone who wants to can go and help them clean brick! But the special invitation is to the people of the community. Thus their Negro neighbors help these white visitors who have come into their midst to live and work; to demonstrate that there is dignity in hard physical labor; to prove to the world that there are college youth who believe that it is more important to minister than to be ministered unto.

Manual labor takes on a new quality when it is volunteered and shared in a cause that is worthy. (Don't be saying this sounds like a fine *theory!* The writer has been cleaning bricks with hammer and hatchet, too!) Somehow words—nice words like brotherly love, tender affection, good will, sympathy, mutual helpfulness—take on new significance when they find expression in very specific action, like cleaning old bricks for a new community center!

Two hundred and twenty-five thousand bricks! That's the cleaning goal! Nearly 100,000 have already been relieved of their mortar to date (July 24).

The twenty-seven campers consist of several denominations, and also include a Jew, a Catholic, and a German refugee.

Every Wednesday night the campers come together for an interracial seminar. These have been intensely interesting. They are conducted by Negro lawyers, teachers, social workers, ministers, sociologists, doctors, economists, government workers, labor leaders, and a few white professional men. There are a different speaker and four resource persons at each seminar. Visitors each week always include workers from the offices of The United Christian Missionary Society. James A. Crain participated in one of the panels.

So, you see, our guests are not engaged in physical work alone. It is fourfold. It is social, spiritual, physical, and mental. It is truly creative. It blesses him that gives and him that takes. It is foreign missions right here at home.

—ROSE WRIGHT.

Prayer

Anything, God, but hate;
I have known it in my day,
And the best it does is scar your soul
And eat your heart away.

Man must know more than hate,
As the years go rolling on;
For the stars survive and the spring survives,
Only man denies the dawn.

God, if I have but one prayer
Before the cloud-wrapped end,
I'm sick of hate and the waste it makes.
Let me be my brother's friend.

—Author unknown.

Missionary Worship Service

Theme: The Missionary Message of the Bible

October

Universals of the Heart

(This worship service is planned for use at the close of the program which centers our thinking upon our foreign missionary work, and immediately follows a talk on the waiting needs, needs that we as Christians must earnestly seek to answer.)

Worship Thought: Psalm 117

This 117th Psalm is the shortest of all the Psalms and is so completely missionary that we have chosen it as the worship thought with which to introduce our study of "Universals of the Human Heart," fourth in our series of studies on "The Missionary Message of the Bible." In these services we are seeking to see how the Bible is completely missionary "in tone and import," how the missionary message runs like a golden cord from Genesis to Revelations, how our God is manifestly the God of the whole wide world, and that from the beginning of time his divine plan included all mankind. And from this study there should come to us fresh conviction as to the unescapable obligation that is laid upon us as his followers to extend his kingdom the world around.

Hymn: "When I Survey the Wondrous Cross."

*A Series of Readings With Meditations:**

Poets deal with the universals of the human heart. Early Hebrew poets give to us some of the clearest missionary messages of the Old Testament. From far off they were able to glimpse the universal worship of Jehovah. They sang of things that are common to all humankind and thus help us to see the oneness of all mankind. In these Psalms of long ago we find people with the same instincts, feelings, desires, and needs as ours today, a great world brotherhood united by one God and Father who is over all and in all. As people share the same outreaching desires and needs, so must they find fulfilment from the same great storehouse of God's love and care. The books of Job, Proverbs, and Ecclesiastes and the Song of Solomon all reveal universal emotions; but it is in the book of Psalms that we find their full flowering, the sublimest outreach toward God, the most exalted assurance of his love and care and power, the unmistakable shaping of a world religion. Shall we look at a few chosen passages?

I. *Psalms of Adoration.* There is no better way to understand the oneness of all mankind as manifested in the worship of the one true God than in certain Psalms that glow with impassioned adoration. Let us hear a few selections: Ps. 24:1, 2; 50:10-11; 93:1-5; 113:1-4. These are among humanity's choicest treasures of religious exaltation and they cannot be confined to one nation or race or religious belief. They are universal.

II. *Psalms of Meditation* turn the spirit into higher realms and touch the places where all men are kin, thus uniting mankind in one common brotherhood. Shall we read: Ps. 8:1, 3-9; 34:7-9; 37:3-5, 25, 29? Here we see how the innermost needs of the human soul are met, how tenderly God ministers to a fretful heart, the assurance that he is a deliverer and a bulwark of strength to his people. A God that meets the needs that are common to every human heart speaks to us of a world religion and therefore of our obligation to make that way known upon earth.

III. *Psalms of Trust* reveal an almost evangelistic note in their compelling faith. "The Lord is my shepherd," "My heart is fixed, O God," "God is our refuge and strength," trust that impels a man to tell others of this rich source of strength and power. Read: Ps. 4:8; 46:10, 11; 121:1-8.

IV. *Psalms of Petition, Penitence, Thanksgiving* are ever voices of mankind the world around. Ps. 141:1-3, 8 is earnest petition. Ps. 51:1, 2, 10, 17 is said to be one of the noblest outpourings of self in all literature. And as for thanksgiving, there are many noble examples of the soul that must sing in grateful appreciation of God's blessings. Read Ps. 138:1, 2; 27:1; 103:1-4, 10-12, 22.

V. *The Most Missionary of the Psalms* are classified as those that definitely teach a world-wide view. And they are many. They reveal God as the creator and sustainer of the whole earth. They see him as the God of all people. They show the desire to witness of his greatness and goodness even unto the uttermost parts. Read: Ps. 89:1, 11; 40:3, 8, 9; 22:27, 28; 96:1-5, 10; 98:2, 7-9. But of all the missionary psalms there is none better known and perhaps none more missionary than the 67th which contains our missionary benediction. As we use it to close our devotions may we come to a new realization of the world's need of Christ, the world's right to know him, our obligation to make him known.

Missionary Benediction.

It is suggested that these readings be previously assigned to several different people who will read without rising from their places in the audience.

Echoes From Everywhere

Not Stage Fright

On Sunday the head musician came during Sunday school to declare he could not carry his responsibility of selecting and training choir directors for Sundays if we were going to let them come late Saturday night asking him to get substitutes. Preparatory to field teaching or evangelism we require each choir boy to take his turn at directing. I suspected stage fright, so called on the shirker Sunday afternoon, and found him all in rags. I asked his foster father how he liked the lad's directing that morning. He said, "Oh, he will lead next time." I said, "Yes, if they choose him again." He, Congo fashion, answered for the youth: "You know, mama, he just couldn't face an audience in those rags. He washed his suit early Saturday to be clean, but the downpour never ceased, so last night he had to decline to lead, and only now are his clothes dry enough to iron. It has been such a long time since he has been able to earn anything." He is just one of the many hoping the mission's friends in America can send another work scholarship.

—Lillie B. Hedges.

Pleased with Response to Emergency Million

We have been pleased with the reports that have come to us from various sources of the response of the people at home toward the Emergency Million, and our hopes and prayers are that it may end with entire success in the enterprise.

It is ever increasingly difficult to explain the unrest there is in the world at the present time. I wonder sometimes just what the Congolese must think of the white race as a whole, having the Christian background for all these many years and yet can't live peaceably one with another. Mrs. Johnston was telling her house boys that Japan and the U. S. A. were like a small insect and an elephant respectively. One lad replied: "Yes, but a small insect can cause an elephant a great deal of discomfort if it gets in the elephant's ear."

—Myrle O. Ward.

Wema, Belgian Congo.

New Churches in India

On March 13 a new church of nine families was born at Kukuzda and on April 13 (who said the 13th was an unlucky day!) a new one of seven families was born fifteen miles south of here at Sendri. In a nearby pair of villages there have been practically enough baptisms to start a new church group. This means three new church groups, groups which meet nightly for the worship of God, in the last three months, plus other scattered baptisms in the older village churches.

—D. A. McGavran.

Takhatpur, C.P. India.

Summer Program At S.C.I.

The summer work program got started before the last of the barbecue was gone Commencement day. Since Uncle Sam has most of our men we have the smallest summer work group that we have had for many years. Evidence of some very fine work has already been shown, however, as

The Orient was represented at the International Convention by missionaries and national leaders: Left to right: Miss Dale Ellis, executive secretary in the department of home missions of the United Society, under whose charge is the work for interned Japanese of Disciples' missions. Miss Jessie M. Trout, missionary to Japan, now on furlough. C. A. Burch, missionary to China for 35 years. Mrs. Edwin Marx, China missionary, whose husband is still in Shanghai

everyone is determined that we shall be prepared for an even better school year next fall.

The next school session will begin September 7. The first week of school will be a week of Y. P. Conference. It is hoped that having our Conference then will serve as an orientation week to beginning students, and will also make it possible to put into effect immediately in our church and school activities all of the good things learned in a week of Conference.

—SOUTHERN CHRISTIAN INSTITUTE NEWSLETTER.

Edwards, Mississippi.

Chautauqua Has a Good Season

The season at Chautauqua, New York, opened July 5 and closed August 30. "Missions Week" was the last week of August. Mae Yoho Ward represented the Disciples in this program of study on Latin America.

During August 9-23, special courses were offered for ministers. Dr. A. W. Fortune, Lexington, Ky., as chaplain, gave a series of morning and afternoon religious meditations. He also gave a series of lectures from July 12 to 17.

The annual Disciples Day was held August 8.

The Board of Disciples Headquarters mourns the passing of one of its members of long standing, Benjamin S. Ferrall of Buffalo, N. Y. James Helfer of Tonawanda, N. Y., was elected to the Board at the meeting in November.

—JOY TAYLOR SALA, *Hostess.*

Winona Summer School a Success

The 38th annual session of the Winona Summer School of Missions was held at Winona Lake, Indiana, June 20-26. There were fifteen religious bodies represented among those who registered, eleven states and two foreign countries. The courses offered proved to be stimulating and helpful in preparation for leadership of those in attendance. There were fine programs on Sunday, and every evening, with speakers of real power and influence.

—MRS ROY A. GRAHAM.

Hidden Answers

1. How does E. K. Higdon describe "the three-fold function of Christianity"?
2. How many young people preparing for Christian service in our colleges last year were "children of the manse"?
3. Who are the officers for the next International Convention?
4. Name the missionaries who are still in occupied countries. Who have been repatriated?
5. How much of the Emergency Million goal was reached the first year?
6. To what work has Mr. Sugioka been called?
7. What percentage of the Christian women in our India mission field did voluntary work last year?
8. What new missionary building has been started in Buenos Aires?

Left to right: Mrs. Edwin Marx, Mrs. J. H. McCallum, and Mrs. O. J. Goulter, China missionaries whose husbands remained in China when the women and children were evacuated

In Memoriam

Mrs. Ida Belle Baxter, May 31, 1942, Pittsburg, Kansas. Faithful member of Christian Church missionary society, deeply interested in world missions. Sunday school teacher for 30 years. Age 71.

Mrs. James Winterton, April 24, 1942, St. Louis, Missouri. Devoted charter member of Clifton Heights Christian Church. Member also of missionary society. Age 67.

Mrs. Alice Peters Linger, May 20, 1942, Findlay, Ohio. A true and faithful member of Central Church. Teacher of women's class, and president of missionary society.

Mrs. J. L. McPherson, June 5, 1942, Newport, Virginia. Devoted member of Gravel Hill Christian Church for 75 years. Charter member of C.W.B.M. and missionary society. Age 89.

Spencer L. Jackson, March 18, 1942, Wenatchee, Washington. Minister in Washington for fourteen years. As an evangelist he was in all the states but two. Lifelong friend and devoted supporter of all cooperative missionary work. Age 68.

Mrs. Martha Ticer Purdy, June 18, 1942, Honolulu, Hawaii. Charter member of First Christian Church and of missionary society. Was state secretary in Kansas for C.W.B.M., and influenced Walter J. Menzies to go as missionary to India. Age 91.

Mrs. John Schafer, June 10, 1942, Genesee, Idaho. Member of Christian Church and missionary society for many years. Loyal follower of her Lord, truly shown by her understanding friendship and helpfulness.

Mrs. R. J. Pringle, July 7, 1942, Sharon, Pennsylvania. A loyal member of Christian Church. Active in the missionary society. Age 66.

Mrs. Sallie B. Case, May 16, 1942, Rushville, Indiana. Vice-president and president of State C.W.B.M. for many years. For seven years member of executive committee of C.W.B.M. Was a U.C.M.S. trustee for four years. She was interested in brotherhood work all her life.

Miss Alice Norris, June 1, 1942, Rushville, Indiana. For fifty years was a singer in church choirs of Rush County. Active, faithful member of Main Street Christian Church and the Women's Council.

Mrs. Fannie Winn Dillard, July 23, 1942, Chicago, Illinois. Loyal member of C. W. B. M., interested in benevolence and missions. Loved by all who knew her.

Mrs. Eliza Grimes, June 3, 1942, Tucson, Arizona. Ardent supporter of Christian work at home and abroad. A faithful Christian at all times. Age 81.

WE ARE happy to learn that Polly Dye, daughter of Mr. and Mrs. Royal J. Dye, who has been critically ill with double pneumonia, is improving. Mrs. Dye was prevented from attending the International Convention because of her desire to be with Polly. Dr. Dye was there, however, and was honored at the missionary hour on Saturday morning in recognition of his retirement after more than forty years of service in Africa and in the United States.

Herbert L. Minard, an editor with the Christian Board of Publication in St. Louis, has been honored with the presidency of the National Young Men's Assembly of the Y. M. C. A. This office is for a two-year period. This appointment makes Mr. Minard the chairman of the Young Men's National Council of the Y. M. C. A. and a member of the National Council of the Y.

Dr. and Mrs. Kenneth Bonham, on furlough from India, have accepted a position at Phillips University, Enid, Oklahoma, for the coming year. He is to serve as university physician and teacher, and she as his assistant.

J. B. Hunter, formerly a missionary in Japan, has accepted a position with the Office for Emergency Management in Little Rock, Arkansas. The family will move to Little Rock in the near future.

George E. Flook, father of Daisy A. Flook, St. Louis, Mo., passed away August 7, following an emergency operation. Miss Flook is secretary for the National City Christian Church Corp., and associate secretary of the Commission on Budgets and Promotional Relationships.

Following the convention in Grand Rapids, Mrs. Edwin Marx and Mrs. J. H. McCallum came to Indianapolis. Mrs. Marx is recuperating from a foot injury, and Mrs. McCallum is awaiting the time when she will go to New York to meet the SS. "Gripsholm" on which Mr. McCallum is returning as a repatriate from China.

Word comes that Cyril H. Morris, a Jamaican minister who was here for study, has returned to Jamaica and takes up active work the first of September. Our missionary there, E. R. Moon, states that Mr. Morris is filling a real need as pastor. A ministers' conference is planned for September 7 at Duke Street Church in Kingston.

Miss Carnella L. Jamison, secretary of Negro missionary organizations, received her degree of master of arts from Chicago Theological Seminary on June 12. She is the first woman of the seminary to receive the degree after only five quarters of resident work. The normal time is six quarters. Miss Julia Flowers substituted for Miss Jamison during her leave of absence, and has now returned to Jarvis Christian College, Hawkins, Texas, to continue her studies there.

On July 2, Mrs. A. G. Henderson was in Indianapolis en route home from Germany. With her in this picture are E. K. Higdon (left) who met her in New York, and C. M. Yocum. **See page 21 for story**

A cable has just been received by the foreign division of the United Society stating that the ship on which Mr. and Mrs. Elmer Boyer and Miss Goldie Alumbaugh were sailing for Africa had reached its destination safely. We rejoice in this news. Soon these people will be back on the mission field in Belgian Congo.

There have been some recent changes in state secretaries for missionary organizations-education. Mrs. E. E. Lytle, North Great Falls, Montana, is succeeding Mrs. G. C. Moore. Mrs. P. D. Snipes, Winter Haven, Florida, succeeds Mrs. E. L. Vordermark. In Canada, Mrs. S. Chapman, Winnipeg, succeeds Mrs. George H. Stewart as Provincial Secretary for Manitoba. Mrs. Harry Chapman is Provincial Secretary for Alberta, Canada. Miss Helen Rowbotham, Toronto, is succeeded as Regional Secretary by Mrs. Gordon Dunn, Ridgeway, Ontario.

The All-Canada Conference is tremendously interested in the World Council of Churches and the Federal Council of Churches. At a recent meeting of the Conference, actions were taken as follows:

> That in view of the endorsation given by our brotherhood in actions at the Denver International Convention, 1939, and the Owen Sound Retreat in 1940 . . . we provide representation on The Canadian Committee of the World Council of Churches, in the persons of Oliver W. McCully and Donald Royce. That the amount of twenty-five dollars be written into the budget as our contribution to this world-wide movement.
>
> That we seek to clarify our relationships to the Federal Council of Churches of Christ in America by authorizing our General Secretary to attend some meetings of this body.

E. B. Lewis, father of Hazel A. Lewis, editor of children's materials for the Christian Board of Publication, died at the home of his daughter in Glendale, Missouri, July 19. He was 84 years of age. His wife survives him. Miss Lewis is their only daughter. Our sincere sympathy goes to the family in the passing of Mr. Lewis.

From Springfield, Missouri, comes word of the passing of J. H. Jones on July 10. Mr. Jones has rendered long years of service in the state of Missouri. He was superintendent of missions of the Third District of the Missouri Christian Missionary Society for twenty years. Young people knew him as "Dad Jones," the director of the Ozark Young People's Conference for twelve years. Throughout the brotherhood he was known as the "Shepherd of the Hills"—the Ozark Hills. The brotherhood has sustained a great loss in the passing of Mr. Jones.

At the Eureka Christian Church, Eureka, Illinois, a unique memorial was dedicated on June 7 to the memory of Mrs. Nellie Butchart, missionary to China, who passed away in May, 1940. The sum of $110 was presented as a memorial fund to be used to relieve some of the present suffering in China. Mrs. Butchart graduated from Eureka College in 1897, and went to China in 1901.

Helps for Leaders of Junior Groups

These suggestions this month are based on the Junior Unit of Study entitled "Making Rules For Working Together" written for use during the month of October. The children's session plans will be published in the September 27 and the October 4, 11, and 18 issues of "Junior World."

—Mabel Niedermeyer.

Making Rules for Working Together

By Elizabeth F. Tibbals

INTRODUCTION

The Purpose of This Unit—

When we face a new undertaking the wise procedure is to take stock of what we have, list what we need, and then to make definite plans for meeting those needs. It is the purpose of this unit to guide the Juniors in taking this inventory and in planning their year's work through discovering the purpose of their Junior meetings and agreeing upon certain rules for working together as a group.

Know Your Group—

No matter for how many years she may have served, every leader faces a new undertaking at the beginning of a new year. Every group of Juniors differs from all other groups, as its members have their particular strengths and weaknesses. Probably you are faced with a group that seems more immature, missing the leaders of last year who have been promoted. The new group of nine-year-olds are not equal to as much responsibility; and in all likelihood there have been other changes in the membership of the group, due to families leaving the community and other new children coming into the department. These children need to learn to think and work together.

If you are to know how much responsibility for individual leadership and for committee work your Juniors will be able to take, it will be wise for you to visit them in their day school session and to talk with their teachers. Children who are accustomed to working in committees, to doing simple research, and to carrying out projects on their own initiative in public school may be expected to do similar work in a church group. But public school systems vary so greatly that it is impossible to make general statements about what is done in the fourth, fifth, and sixth grades. If your Juniors have had no experience in this kind of educational program, they will need greater supervision and more direction from you.

Expect Work from Your Group—

Having determined where your group is in terms of experience and abilities, plan to make use of and develop their abilities by giving them the largest measure of responsibility they are able to bear. One important purpose of these Junior group programs is to train children and give them experience in carrying on the kinds of work done in a local church. Probably we underrate the capacities of Juniors for service much more frequently than we expect too much from them. It is your task to guide them without dominating, and to contribute as one of the group when your help is needed.

Consult with Other Junior Leaders—

It is important that the leaders of all church groups of which the Juniors are members should get together to consider the total program of the church for children of Junior age. By considering plans together, much duplication and rivalry in loyalty can be avoided. The units of work planned for these Junior meetings supplement the studies planned for Juniors in the church school and mission groups. They do not overlap or duplicate.

The Work of This Unit—

One purpose of this unit is for the Juniors to get a good start on the year's program. They will want to decide how to carry on their work. They may want to elect officers for a three- or six-month period. Probably the most satisfactory plan is for the group to divide into committees of four or five persons, each committee to plan for one unit. Each member of each committee would then have charge of one session and preside at that meeting.

Three possible activities should be considered and plans made for carrying out at least two of them:

1. Making a Code of Rules

Through discussion of how people get along best and searching for what the Bible has to say about living and working together, the Juniors might decide on a few rules to govern their work in their Junior meetings through the year ahead. Instead of phrasing them as rules they may prefer to compose them in the form of a code for conduct. This code might be printed on a large poster to be hung in the meeting room. Pictures cut from magazines could be used to illustrate the rules.

A variation of this activity would be for each Junior to make a small code card of his own, to hang in his own room or to keep in his Bible.

2. Making a Series of Question Posters

In looking ahead at the unit subjects for the year (published in September 27 issue of *Junior World*) it will be interesting for the Juniors to decide what are some things that the group does not know and wants to find out about each subject. Each subject and questions should be neatly written or printed on a large size sheet of colored paper. Each poster may be displayed and considered at the time of the study. An answer poster may be prepared during the study as answers to the Juniors' questions are discovered. When completed the two posters may be hinged together facing each other, fastened with scotch tape, or they may be made into a booklet of which the question poster or a smaller copy of it is the frontispiece.

3. Making Program Booklets

As an alternate or additional activity, the Juniors may make individual program booklets which contain the calendar of units to be studied this year and the name of the Juniors who will have charge of each meeting. The outside cover may be decorated with a crayon design or an appropriate picture mounted neatly. The words "JUNIOR PROGRAMS—1942-1943" could be printed on the cover.

October 4—Why Do We Meet?

The purpose of this session is to give the Juniors an opportunity to think through the reasons for having this Junior group, and to see what special functions it has in relation to their church school department and any other Junior groups in the church such as a missionary organization or a Junior choir.

It may seem wise for you to lead this meeting yourself, since the Juniors are not yet organized for the new year's work. Certainly you should guide the discussion. In preparing for this, think through carefully the purpose of the group as it is related to other Junior groups in the church, the best and most practical work plans from which the Juniors may choose, the duties of officers the Juniors may wish to elect, and what shall be done about an offering.

Study the materials in the Junior story paper and make assignments to several Juniors to take part in the worship service. Plan either to have two Juniors present the sections, "Why Do We Meet?" and "Why We Meet Together" or use that material yourself during the discussion period. A blackboard with the list from "Why We Meet Together" would be easiest to work with.

Help the Juniors to set up their own work plan; choose a committee to be responsible for this unit, and decide what plan to follow in the future. It is not necessary to have an offering each week, but giving should be made a part of the worship at regular intervals.

Session Outline

Quiet Music.—O Come, Let Us Worship.

Call to Worship.—(See *Junior World* for September 27.)

Hymn.—All Things Praise Thee, or This Is My Father's World.

Scripture Readings.—Three Juniors.

Ephesians 4:31, 32.

James 1:22.

Psalm 125:1, 2.

Prayer.—A Junior.

Response—

Story.—"Some People Who Worked Together."

Hymn.—Who Is On the Lord's Side?

Offering Service—

Discussion.—Why Do We Meet?—(Led by Adult leader.)

Hymn.—His Own Church or Take My Life.

Closing Prayer.—Adult leader.

October 11—Some Things We Will Do

Through this session the Juniors should have a bird's-eye view of the subjects they may be considering the next six months. They should do enough thinking about them to formulate questions which seem to summarize what they particularly want to find out through their study of these units or other variations of these emphases which it may seem wise to substitute. This process should leave the Juniors with a concrete purpose for carrying through each study.

A Junior leader or committee probably was chosen last week to be responsible for planning and conducting this session. Meet with them and go over the materials, helping them to make their plans wisely in view of the time available. If you have a very short time, making individual program booklets may seem more practical than working out the question posters in finished form. The latter activity will prove of more value through the year, however, and should be planned for if at all possible.

Be sure that the necessary work materials are on hand or someone is responsible for bringing them. Pencils, rulers, scissors, and crayons as well as the required number of large sheets of construction paper will be needed for the posters. Smaller sheets of construction paper, four and one-half by six inches, will make satisfactory program booklets.

You may need to help the Juniors to put their questions into clear, brief form. The home mission study might suggest such questions as these:

1. What are home missions?
2. Where does our church have home missions?
3. What kinds of work do the missionaries do and with what people?

Session Outline

Quiet Music.—O Come, Let Us Worship.

Call to Worship.—Junior leader.

Hymn.—We Sing Our Praise, or O Worship the King.

Scripture.—Junior leader.
John 13:34, 35.
Colossians 3:17.

Prayer Hymn.—Following Christ, or My Father's Care.

Offering Service—

Explanation of the Topic.—Junior leader.

Reports.—Our Work for the Next Six Months. (Six Juniors.)

Working Out Questions.—Guided by Adult leader.

Discussion.—Guided by Adult leader.

Work on Poster.—Guided by Adult leader.

Hymn.—Let Us Be Loyal, or His Own Church.

Closing Prayer.—Adult leader.

October 18—Our Code of Rules

The purpose for this session is to guide the Juniors in thinking through and building a code of rules for their work together in their Junior group. Although they may prefer to word it in the form of a code of conduct or pledge rather than a series of "thou shalts" it will be necessary first to help them to recognize the real need for living by rules or standards, and then to decide what they shall be.

You should go over the material and help the Junior leader plan for each part of the program. It probably will seem best for you to lead the discussion, calling for the statements suggested in the Bible whenever they seem appropriate. Help the Juniors to be very practical in making their code, discussing their work in the last few weeks and deciding what might have made it better. The importance of such things as promptness, neatness, fair play, courtesy, dependability, and careful work should come into the discussion. The code should not be limited to the suggestions coming in the reports.

Decide whether your group shall make a large code poster for their meeting room, individual code cards, or both. Draw out the ideas of the Juniors both for the content of the code and its form. They may spend most of this period in planning the code and beginning to make the poster. Next week the work period may be used to complete this work and any other unfinished projects of the unit.

Session Outline

Quiet Music.—All Things Praise Thee, or This Is My Father's World.

Praise Hymn.—Same as above.

Prayer.—Junior leader.

Response.—Following Christ, or Hear Our Prayer, O Lord.

Offering Service—

Scripture.—Junior leader.
Proverbs 3:5, 6.
James 1:22.

Hymn.—Dare to Be Brave.

Report.—Why We Need Rules. (A Junior.)

Discussion.—Guided by Adult leader.

Work on Code Chart.—Guided by Adult leader.

Hymn.—Let Us Be Loyal.

Closing Prayer.—Adult leader.

October 25—Keeping Our Rules

Through this session it will be our purpose to help the Juniors to bring to completion the work of the unit and to resolve to follow their code of living and working together.

You will need to plan carefully with the Junior leader to make sure that all projects are completed today and the unit closes with an effective worship service. Work out your own method of recognizing the newly chosen officers or committees. A very simple plan is suggested in the Junior material. It will be more impressive if each officer lights a candle as he replies to the question. You should take charge of this part of the service yourself.

Keep in mind the need for emphasizing loyalty and faithfulness to responsibility on the part of the Juniors. Note that it is suggested that the story be presented either by the Junior leader or yourself. If you use the well-loved story, "Knights of the Silver Shield," from *Knights of Service,* by Bradshaw, it will be well for you to tell it since it is quite long. A Junior can manage the story "Uphold Christ" given in their session plans, but should not attempt it unless he can tell it effectively.

Help the Junior leader to arrange the room attractively for the closing worship and to work out the details of the program.

Session Outline

Work Period

Quiet Music.—O Come Let Us Worship.

Psalm 100.—In unison.

Hymn.—All Things Praise Thee.

Scripture.—Matthew 7:24-27.

Prayer.—Junior leader.

Offering Service—

Prayer Hymn.—My Father's Care.

Story.—Adult or Junior leader.

Hymn.—Who Is on the Lord's Side? (One stanza.)

Recognition of Leaders.—Adult leader.

Our Code.—Juniors.

Hymn.—Following Christ, or Take My Life.

Prayer Poem.—"Learning."—Junior leader.

Musical Benediction.—The Lord Bless You and Keep you. Piano.

Have you received your copy of the 1942-43 edition of the reading list "Toward World Christianity?" The section on books for children's reading suggests a number of interesting and educational books for both Primary and Junior boys and girls including several which deal with life and customs in South America. These are particularly timely when "Latin America" is the general theme for our current missionary studies this year. You will no doubt wish to place some of these books in your children's library during the months ahead.

"Toward World Christianity" is free upon request to the Indianapolis office.

Now Available

Children's Special Packet

"Friends In Our Mexican Churches"

Provides materials and plans for a missionary unit of work for Primary and Junior boys and girls.

Order from

The United Christian Missionary Society

Missions Building

Indianapolis, Indiana

Price 30c

Women and World Highways

(*Continued from page* 35.)

Camping Work

Camping work has been carried on in many of our stations, usually the men and women working in a combined camp. In this way 172 villages have been reached. The women from Bilaspur visited one of these villages four or five months after a camp had been held there. As they came to one door they heard the women inside singing "In the Courts of Jesus." They thought she had been reminded of it when she heard the car, but she insisted that she had heard nothing and did not know anyone was near. She said she sang it every day.

Institutes and Conferences

A woman's conference was held in April in the Chattisgarh area with four missions participating and 140 delegates from sixteen stations. In May in an institute at Damoh a visiting missionary, a specialist in institute work, led the men and women evangelists of that area in Bible study and in study of Christian festivals, the Christian home, and the use of religious drama. At Pendra Road in September local missionaries and Indian leaders led a successful conference for the men and women workers there. A similar conference held in Kotmi was enlarged to include the whole church. One man came to visit at Kotmi and stayed throughout the conference. He said, "I felt that God himself was in that little mud church speaking to my soul."

A Fruitful Year

During the year 102 women have been baptized from caste. This is five times the number for the preceding year. The total baptisms from caste, including men and women, have been 192. This is a victory such as we have not had in many years.

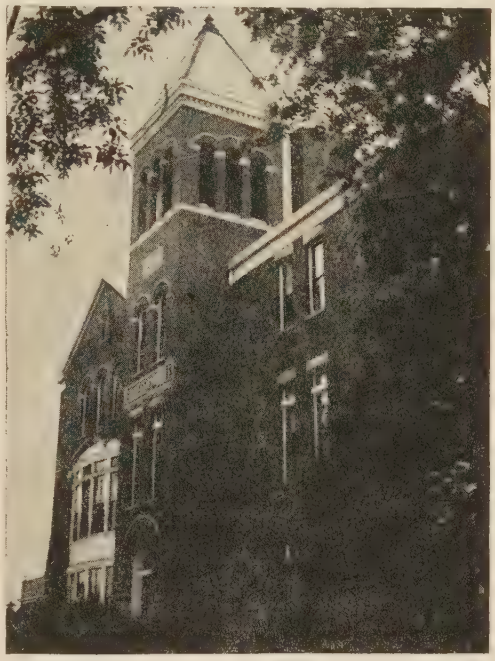
Mrs. Smiley writes of the way in which a child helps to break down the barriers of caste. Mrs. Nathan, one of the Indian workers, was in camp with her small son, Livingstone. A low-caste Chamar boy came peeping around the tent. "Come play with me," said Livingstone, approaching the boy. "Play with you? You don't mean you would play with me? I am a Chamar." And the boy stepped back. "O yes," said Livingstone, "I am a Christian and can play with any boy." Seeing this meant nothing to the Chamar boy, Livingstone added, "I am an unusual person. I can play with people of all castes because I am a Christian. Have you never seen a Christian boy before? Christians love everybody. Come on and play with us." And Livingstone's brother joined them. Won over by this overwhelming persuasion, the little boy laughingly entered into games with Livingstone and his brother who gave him a new name—Yishu Das—which means Servant of Jesus. Soon even the boy's parents adopted the name Yishu Das for him. They are eager now to learn more of what it means to be a Servant of Jesus because Christian friendship reached them in their poor village home.

Mrs. Reynolds writes that a woman came to them in Kotmi bringing her old mother and said, "Please take this old mother of mine into the church. She is lost without Christ and I don't want her to live alone and separate from me. I want her to be a Christian with us for Jesus can make any life new and happy. One young girl, a new Christian said, "What would we be doing in Hinduism now? Here we are living a new life so full of happiness and with God's people all about us."

The Murhipar church has made great progress. At the beginning of the year there were five Christian families there besides the workers, while at the close of the year there were twelve, three others in a class in preparation for baptism, and many others considering the same thing.

Difficulties? Yes! But we go forward with hope in Christ whom to know is life indeed.

World Call Book Offer Closes September 30, 1942 Have Your Orders Been Mailed?



Hail, Alma Mater,
Worthy flame of learning!
To richer lives thy sons are led.
With free and open minds,
With brave expectant hearts,
We do our work with thanks to thee.

Sticks and mortar, stone and slate—is that what it is that makes up a great school for the education of the ministry?

Curriculum, memorizing creeds and statements, mechanical creakings of educational machinery, the acquiring of techniques, mumbling formulas and cultivating affectations—is that what it takes?

Or is it a certain spirit-attitude-mood which pervades and penetrates to the very depths all those who teach and study there? A reverent search for truth and beauty and good. A devotedness and commitment! A resolve and a high purpose!

It is here that we take our stand!

For such education we have no hesitancy in asking your support.

THE COLLEGE of the BIBLE

Lexington, Kentucky

Fall Quarter Opens Monday, Sept. 28th

Major Actions

(*Continued from page 27.*)

We deplore all attempts at incitement to hatred and call upon all Christians to dedicate themselves to the Christian way of understanding, sympathy, and goodwill, rising to a level of generosity higher than that of justice; to practice the way of love for all peoples; and to cultivate the spirit of graciousness in personal life to the end that all people will be respected as persons regardless of race or nationality.

Realizing that the peace which followed the close of World War I failed largely because of the lack of informed Christian public opinion to support a constructive approach to world problems, we declare that a major responsibility of the church is that of creating a spirit of understanding, goodwill, repentance, forgiveness, and sacrifice that will make possible the establishment of a peace that is just and permanent. We therefore urge every local congregation to accept its responsibility for helping its constituency to understand the nature of the changes which need to be made in the life of communities and nations in order to bring about a just and durable peace and to understand the importance of spiritual forces in bringing about such changes. To this end we recommend that in every congregation a study be made of the findings of the National Study Conference at Delaware, Ohio, which sought to give guidance to the churches in this critical hour. We also commend the study of other abundant materials which deal with a Christian solution of world problems. We rejoice in the fact that many statesmen are seeing a just and durable peace as a pressing present need and are raising their voices in behalf of organization for world peace.

Without attempting to prescribe in any manner the exact procedure by which a just and durable peace should be brought about, we record our conviction that a peace to be just and permanent must find a Christian solution for the economic tensions and distresses that are symptomatic of our world disorder. The Christian doctrine of man as a child of God carries with it the demand that all men, regardless of race, creed, class or nationality, shall have access to the economic means of well-being. Any satisfactory solution of the world's ills must recognize that all men are brothers in the human family and that none is above any other especially worthy or especially beloved of God. The peace settlement should guarantee to all peoples freedom of religious worship, speech, assembly, conscience, the press, the arts, and scientific inquiry and teaching. In view of the probability that the end of hostilities will find the world confronted with greater mass suffering than now exists, it is incumbent upon the churches, upon nations and charitable persons everywhere to support relief and rehabilitation upon a scale commensurate with the needs of humanity. If we are to contribute effectively to world peace we must confess in deep repentance our own sins against minority groups within our midst. We therefore call upon our own churches and our own people to practice in their churches and in their own communities and in their own personal relationships the Christian principles that we regard as imperative for the peace of the world.

We believe that a just and durable peace requires the establishment of some form of world organization acting in accordance with a world system of law and possessed of power to make and enforce judgment in controversies among nations. We believe that whatever sacrifices of national interest would be required to create such a world organization would be more than compensated for by the values to be derived from the peace and security which it would afford.

In the words of the National Study Conference, "We believe that it is the purpose of God to create a world-wide community in Jesus Christ, transcending nation, race and class. The Christian church, accordingly, is responsible not only to proclaim the divine message, but also to contribute by all means in its power to secure a world order in which God shall have his rightful place, and in which the basic needs of mankind shall be satisfied."

As we assemble in this convention we are forcibly reminded that a great part of the world is engulfed in a war of such magnitude and far-reaching possibilities as to threaten the existence of democracy. In this present world emergency we call upon all Christians as citizens, according to the dictates of their own conscience, to support loyally their government.

"Rations—100 Days"

THE Christian Commission for Camp and Defense Communities has just edited an excellent devotional booklet entitled "Rations—100 Days" to be sent to men in the military service. The material has been gleaned from devotional publications of many churches and has been selected especially with the needs of men in the military service in mind. The best of this devotional literature is here combined to make "spiritual rations" for 100 days. It may be read and read again with great profit. Convenient, pocket-sized, it accompanies his service New Testament.

Every church ought to get one for every man in the service from the church and send it to him properly inscribed at once. It would be well to have several on hand to give to the men who will be called into service in the future. A marked copy with significant names in it will mean much to the men who leave for "parts unknown." These may be secured without profit at the following rates: $6.50 a hundred; $1.00 a dozen; 10 cents a single copy.

Order from The United Christian Missionary Society, Missions Building, Indianapolis, Ind.

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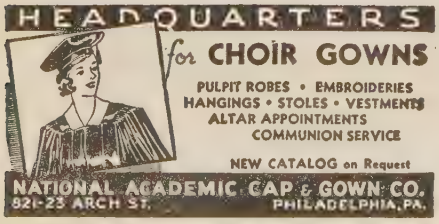

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College "Y" Joins Ranks of Foster Parents

(Editorial Note: The following is a letter from the Y. M. C. A. of Atlantic Christian College, Wilson, N. C., to Emily Parker Simon of the Foster Parents' Plan. This letter appeared in the May issue of the "United Christian Youth Movement News.")

FOR a month and a half, at every cabinet meeting, we would bring up our responsibility beyond the sea. Finally we agreed to have sacrifice week. Our students do not have the money to take out of their pockets and give . . . so every student was asked to make a denial. We decided it would be too cheap to just send an amount of money, and be satisfied. So when the students were allowed to vote on which they wanted to do—adopt a child or send whatever we raised for miscellaneous expenses—it was unanimously decided to adopt a child. . . .

At lunch that day, one boy . . . in a manner of reverence, cited what we were eating and what he imagined the children of refugees were eating, and he moved that for the next week we do without desserts and contribute that to the adoption of a child. That night several of the boys who were going out for a stag supper decided to stay at home and contribute the price to the cause. The college store gave us its profits for the next day and suggested to the customers that before they bought anything they should put their money in the jar for the child.

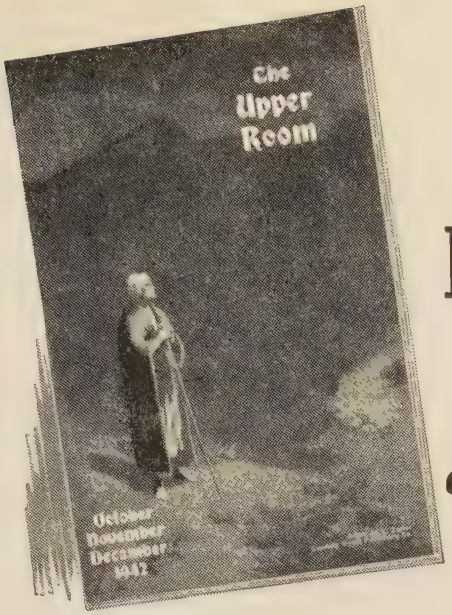
The president of our college had been a student at Oxford during the last war. Having seen war first-hand, he gave us a very impressive message the third night of our campaign, a blackout service. The service began when an alarm signal was sounded. We all hurried to our church which was dark. When everyone was seated, out of the still of the night came a voice reciting appropriate Scriptures. Then another voice recited incidents he had seen during the last war. After he had finished, the all-clear signal was sounded and the students returned to their rooms. By the end of our three days we had gone over the amount needed to support a child for a year.

—RAY SILVERTHORNE.

Wilson, North Carolina.

The responsibility for remaking our world into a better world must rest squarely upon the shoulders of adults. If the forces that liquidate are to be destroyed, if the revolts against the organized vices and the crusading for righteousness are to be carried on, adults must act. If childhood and youth are to develop their potential powers and are to capitalize on this training, adults must provide them the opportunity through religious teaching and religious living. Adults are in possession of the resources and power to remake our war-torn and paganized world.

—ABBOTT BOOK.



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166 Eighth Ave., N. . . . . Nashville, Tenn.

Book Chat

(*Continued from page* 22.)

HAROLD S. QUIGLEY'S *Far Eastern War* 1937-41 is a scholarly analysis of the whole composite of conflicts and forces that led to the present war in the Pacific. It is a carefully reasoned outline of conditions in modern China, Japan, and the Far East. The growing tension between the United States and Japan is developed and a lengthy appendix of state papers helps to make the book valuable for reference. It is the kind of book we are going to need in any rational settlement of the Far Eastern problem. It is not in the emotional heat of battle that a just and durable peace can come. It will come only by the reasoned estimate of the dynamic forces involved and a careful consideration of the possible adjustment in the interest of the common man of Asia and the world.

Books Mentioned on Page 22

THE PLACE WHERE THOU STANDEST by Paul Scherer. New York. Harper and Brothers. 176 pp. Price $1.50.

THE SONG OF BERNADETTE by Franz Werfel. New York. The Viking Press. 575 pp. Price $3.00.

TWO OR THREE GATHERED TOGETHER by Glenn Clark. New York. Harper & Brothers. 154 pp. Price $1.25.

THIS SEED OF FAITH by Henry M. Battenhouse. New York-Nashville. Abingdon-Cokesbury Press. 192 pp. Price $1.50.

WE PRISONERS OF WAR, Edited by Tracy Strong. New York. The Association Press. 90 pp. Price $1.00.

I WAS IN HELL WITH NIEMÖLLER by Leo Stein. New York. Fleming H. Revell. 252 pp. Price $2.50.

FAR EASTERN WAR 1937-1941 by Harold S. Quigley. Boston. The World Peace Foundation. 368 pp. Price $2.50.

THE PICNIC BOOK, by Clark L. Fredrikson. A. S. Barnes & Company. New York. 1942. $1.25.

To read this book is to realize that there is real artistry in executing a successful picnic that will live in the memories of people as a creative, joyful occasion. From parking and traffic arrangements of a very large picnic to games for the family picnic, everything is discussed. Foods, simple and elaborate, come in for their share of attention. Those who like to be out of doors will find this book a very handy resource of planning happy hours.

—ROSE WRIGHT.

OUR FUTURE IN ASIA, by Robert Aura Smith. New York. The Viking Press. 1940. Pp. ix, 306. $3.00.

Despite its date, the book is not outmoded by the catastrophic developments of the war in the Orient. It remains a manual, an index, to the resources, political and economic, which southeastern Asia contributes to the Western world. It presents in vivid language the background against which recent military disasters in Asia have been painted. It lays the groundwork for an understanding of that future in the East which has now become reality.

—FRANKLIN L. BURDETTE,
Butler University.

CHINESE READER FOR BEGINNERS, by Shau Wing Chan, Ph.D. Stanford University Press. $4.00.

The appearance of a Chinese Reader for Beginners, by Dr. Chan of Stanford University, is most timely. This book is gotten out in such an attractive style that I am tempted to begin the study of Chinese all over again.

The book has a total of sixty lessons, each with a vocabulary of from twelve to twenty characters, a reading text, oral and written exercises. This gives a total of seven hundred and twenty-eight separate characters, with an addition of four hundred compound words. The mastery of this text would give a very creditable knowledge of Chinese. Notes and grammatical explanations are clear, concise and helpful.

—C. A. BURCH.

STRENGTH FOR SERVICE TO GOD AND COUNTRY. Abingdon-Cokesbury Press. Nashville. Price $0.75 each; $7.50 a dozen.

A book of living religion, fashioned with rare understanding of the innermost needs and thoughts of men in training and under fire. Dr. Nygaard planned the book, and 370 ministers, educators, and laymen helped make it a reality. The volume brings an inspiring page for each day of the year—with special pages for holidays. It will make an appropriate gift from church groups desiring to recognize and honor their members who have gone forth to join the armed forces. Blue binding for men in the Navy; khaki binding for men in the Army and Marine Corps.

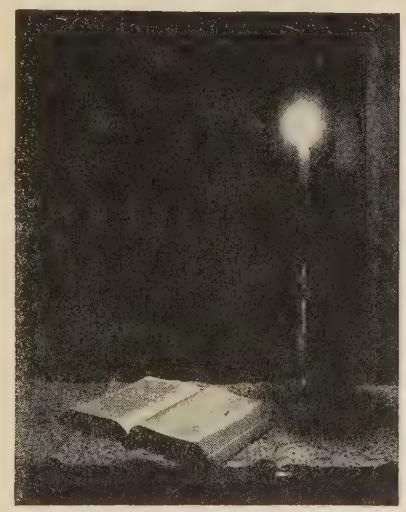
THE TRADED TWINS, by Robert N. McLean. New York. The Friendship Press. Price $1.00 (paper, 60¢).

UP AND DOWN SOUTH AMERICA, by Anne M. Halliday. New York. The Friendship Press. Price $1.00 (paper, 60¢).

These two volumes are "Good Neighbor" books for boys and girls. *The Traded Twins* is concerned with Mexico. Nine South American countries are seen in Mrs. Halliday's book. Both volumes are readable and authentic.

WHAT THE MOON BROUGHT, by Sadie Rose Weilerstein. Philadelphia. The Jewish Publication Society of America. Price $1.50.

The title of this charming storybook for children from six to eight derives from the fact that it takes the young reader round the Jewish year, stopping off to tell a story about every significant occasion. The book is exquisitely illustrated by Mathilda Keller and is beautifully printed and bound. The Old Testament ceremonies associated with such anniversaries as those of Creation, Purim and the Passover are made vivid and meaningful for the child.



Hearthstone

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1. In it will be a devotional Bible reading for every day of the quarter. Each daily reading will include a scripture passage, comments and thoughts on this passage, and a prayer.

2. Another section will deal with the big problem of bringing up the family today and making and keeping it Christian.

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Order one for each member of your church and Sunday school. Front covers of unused copies may be returned for credit.

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CHRISTIAN BOARD OF PUBLICATION, St. Louis, Mo.

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1941 to June 30, 1942, Compared With July 1, 1940 to June 30, 1941.

	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1940-41	1941-42	1940-41	1941-42
Churches	$369,111.42	$ 421,637.20	$203,741.91	$431,202.38
Bible Schools	195,735.45	217,405.74	7,710.79	6,147.88
Christian Endeavor Societies	3,807.06	4,005.94	1,061.35	1,245.27
Women's Missionary Societies	217,104.46	214,928.61	13,378.41	4,969.99
Councils	148,600.13	165,190.23	9,427.12	2,443.12
Young Matrons' Missionary Societies	8,027.14	7,802.41	227.47	53.54
Guilds	24,111.12	24,352.08	1,838.10	402.15
Circles	6,161.03	5,380.31	210.05	146.28
Triangles	2,236.55	2,146.00	51.36	23.66
Children's Missionary Organizations	2,930.84	2,863.16	324.60	35.11
Unified Youth Groups	1,812.49	2,099.32	548.81	2,721.27
Unified Children's Groups	77.76	204.68	31.27	57.11
Individuals	16,830.91	14,428.90	20,963.43	29.873.96
Missionary Organizations totals	$411,061.52	$ 424,966.80	$ 26,037.19	$ 10,852.23
Grand Totals	$996,546.36	$1,082,444.58	$259,514.67	$479,321.72

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts—$85,898.22.

Building Progresses in Buenos Aires

THE Union Evangelical Seminary in Buenos Aires laid the cornerstone for its new building on Sunday afternoon, June 21. It was an impressive ceremony with a number of friends present to witness this act which marks a new stage in the development of this union institution.

Three dates are engraved on the stone. On the upper left corner is the date 1884, which was the opening of a training school in Colonia Valdense, Uruguay, for Christian workers by the Methodist and Waldensian churches working jointly. On the right upper corner is the date, 1922, which was the founding of the Girls' Training School in Buenos Aires, supported jointly by the Methodists and Disciples, and now merged with Union Seminary. The other date, the center, 1942, marks the erection of the present building. Just under these dates are engraved the words: Embajadores en Nombre de Cristo—Ambassadors for Christ.

The years following the opening of the training school in 1884 were at many times difficult ones. The school opened at Colonia Valdense soon lost its character as a school for training Christian workers and became a school for secondary education. The school for Christian workers was then continued at different places during the ensuing 30 or 35 years and was mostly conducted and supported by the Methodist church. In 1917, following the Panama Congress, Disciples united with the Methodists and the seminary became definitely located in Buenos Aires. A few years later the Waldensian church, which had not continued its support after the first few years, again became officially affiliated with the seminary and for the past decade and a half the three bodies—Methodists, Disciples, and Waldensians—have jointly supported the institution.

The new building will, for the first time in its history, provide the seminary with quarters designed for its purpose and adequate to its needs. The building embodies a chapel, a library, classrooms, administrative offices, dormitory space for thirty students, living quarters for three families of faculty members and apartments for three women teachers. This new building also marks the uniting of the seminary and the Girls' Training School under one administrative board of directors, which up to this year had functioned separately. There are 27 students enrolled at present which is the largest in the school's history.

—J. DEXTER MONTGOMERY.

Buenos Aires, Argentina.

A Christian Endeavor Investment

DIN DYAL NANHEY recently visited his many friends here in Damoh, India. When he was a boy in the Damoh Boarding School he was supported by the Christian Endeavor Society of St. Thomas, Ontario, Canada. In 1931 he graduated from the local middle school and went to a mission hospital for training. He did excellent work, and received a medal upon completing the course as a compounder. Then he had training as a nurse and received a first-class certificate in this course. While having the training, he wrote a friend that he was giving considerable time to conversations with the non-Christian patients, giving his personal witness and presenting his Savior.

While working in a hospital in Kashmir, he studied the language of the people so that he might give the message about Christ. Din Dyal could talk with the people as they know some Hindustani. However, they understand Kashmiri much better, and it is always more satisfactory to use the native language. Din Dyal is working in a Government hospital. He dispenses medicine, works in the X-ray department and assists in the laboratory. His interest in the spiritual welfare of the people continues.

Not only has Din Dyal made use of the opportunities of gaining knowledge in medical work, but he has advanced in his use of English and in his spiritual life. I was surprised that one who has not had high school work can write and speak English so well. The good foundation for his life was laid in the Kulpahar Home for Children, and in the Damoh Boarding school. The St. Thomas Christian Endeavor Society made a good investment in this life. That society has supported boys for years, and continues to do so.

—ANN MULLIN.

Damoh, India.

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Over 2,000,000 SUNFLOWER Dishcloths were sold during 1941 by Ladies' Aid, and members of Sunday Schools and Young People's Groups. Finest quality cloths. An easy, pleasant way to raise funds for your treasury or for the purchase of U. S. WAR BONDS.

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We need 500 Christian Workers to sell our splendid religious line of Christmas and everyday greetings, calendars, stationery, sacred music, plaques, mottoes, Bibles, and books. Send for our large catalog and commission rates.

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P. O. Box 200 Des Moines, Iowa

The Last Page

Preserving Children

Here is a recipe sent in by one of the neighbors:

1 large grassy field	A deep blue sky
6 children, all sizes	A hot sun
3 small dogs	Flowers

A narrow strip of brook, pebbly if possible.

Mix children with dogs and then empty into field, stirring constantly. Sprinkle field with flowers. Pour gently over pebbles into the shallow brook. Cover all with deep blue sky and bake in the hot sun. When children are well browned they may be removed and placed in a bath tub to cool. Good indefinitely.

—*The Indian Witness*, Lucknow, India.

Honesty

Let honesty be as the breath of thy soul, and never forget to have a penny, when all thy expenses are enumerated and paid; then shall thou reach the point of happiness, and independence shall be thy shield and buckler, thy helmet and crown; then shall thy soul walk upright, nor stoop to the silken wretch because he hath riches; nor pocket an abuse, because the hand which offers it wears a ring set with diamonds.

—FRANKLIN.

A Sacred Engagement

We should ever have it fixed in our memories that, by the character of those whom we choose as our friends, our own is likely to be formed, and will certainly be judged by the world. We ought, therefore, to be slow and cautious in contracting intimacy but when a virtuous friendship is once established, we must ever consider it a sacred engagement.

—BLAIR.

Dark Hands

Dark hands, grown strong from battling with oppression,
Patient from years of unrequited toil,
Look to your skills; improve your craftsmanship;
Hold fast to honesty.

The troubled world is racked and torn today
By brutal, grasping hands, so disciplined
In ways of treachery and lawlessness
They seek no other course.

When this destruction shall have spent itself,
There'll be a need of clean, strong, patient hands
To cull the broken parts and build again.
Dark hands, keep clean, prepare.

—NANNIE M. TRAVIS, Negro poet,
From De Ruyter, N. Y., Church Bulletin.

Sosan Bai taught in a Government School in India for village girls. One day she asked her class about the uses of the eyes, nose, ears, and mouth. The Hindu girls replied, "The nose is useful for wearing nose rings and for sneezing"!

—ANN MULLIN.

I Met God in the Morning

I met God in the morning,
When the day was at its best,
And His presence came like sunrise,
Like a glory in my breast.

All day long His presence lingered
All day long He stayed with me
And we walked in perfect calmness
On every troubled sea.

Other ships were blown and battered
Other ships were sore distressed,
And the wind that seemed to blow them,
Brought to us both peace and rest.

Then I thought of other mornings
With a deep remorse of mind.
When I too had loosed the moorings
With His presence left behind.

So I think I know the secret
Learned by many a troubled way,
I must meet God in the Morning
If I want Him through the day.

—EXCHANGE.

There is no rhythmic music in the monotonous solo of a denomination.

—W. REMFRY HUNT.

A Parent's Prayer

O Lord, I would be a better parent. Help me to understand better my children, to listen patiently to what they have to say and to answer their questions kindly. Keep me well poised that I may not interrupt them, talk back to them or contradict them. Make me as courteous to them as I would have them be to me. When in the wrong, give me the courage to confess my sins against my children and to ask of them forgiveness.

Keep me from vainly hurting the feelings of my children, laughing at their mistakes or resorting to shame and ridicule as punishment. Forbid that unconsciously I should tempt my child to lie and to steal. Guide me every moment that I may show by all I say and do that honesty produces happiness.

Help me to develop in myself those fine qualities of character that I want my child to have, that there may be less meanness in me and more goodness so that I may never nag, and hold my tongue when provoked. Help me so to live as to make my child believe in thee. Amen.—RELIGIOUS TELESCOPE.

An individual is young as long as he is a *doer*. When he is willing to sit back in the easy life of a spectator it is a sure sign of approaching old age, regardless of years.

Youth assumes continuous growing—growing after the body has matured and had its increase in mass—growing and developing in skill and experience. Years wrinkle the skin; but to give up activity wrinkles the soul. You are as young as your faith, confidence, enthusiasm and energy. You are as old as your doubt, fear, despair, and love for the easy chair.

No man who continues to be a *doer* is old. It is only when he relapses into the onlooker class that he and the world may know that youth has flown.—THE OPTIMIST.

To pray together in whatever tongue or ritual, is the most tender brotherhood of hope and sympathy that man can contract in this life.—MADAME DE STAEL.

From the "Convention Daily"

At the United Society's Board of Managers meeting on July 28, J. B. Hunter noticed that listeners in the back of the room where L. N. D. Wells, Dallas, Texas, minister, was sitting, seemed to have difficulty in hearing. "Shall I speak louder?" he asked. "I can see Dr. Wells on both sides of the post." The audience, including Dr. Wells, roared.

A strange woman approached William C. Holder one day in the hotel lobby: "You're not attending a W. C. T. U. convention are you?" she asked.

"No."

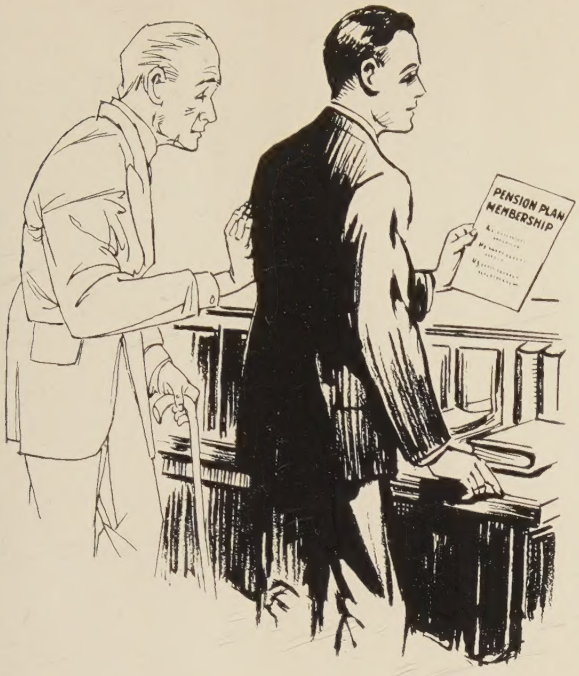
"Then come have a glass of beer with me."

"I'm attending a church convention."

Invitation withdrawn.

During his message on the National City Church, J. Warren Hastings, the new pastor, stated that there are now eleven women to every man in the capital city. But the Hastings' 15-year-old daughter is not a bit perturbed for she told her father, "Don't think I'll lose out, Daddy. When it's all over I'll write a book on, 'How the Other Ten Live.'"

A hotel porter delivered laundry to J. B. Robertson, pastor of Hillside Church, Wichita, Kansas, and stood for a moment half hopefully, half dejectedly. Mr. Robertson put his fears to rest by reaching into his pocket for a coin. The boy grinned knowingly and thankfully: "Oh, sir," he said, "you're not a delegate to this convention, are you?"



There Is an Old Man In Every Preacher

"Needless to say I am glad to be in the fold, for there is an old man in every preacher."

THE young man must get ready to take care of the old man (himself). The only safe sure way yet discovered for the entire ministry is membership in the Pension Plan.

1. *The Minister* pays month by month 2½% of his salary. Any minister can do it. About 2000 are.
2. *The church* pays an amount equal to 8% of the minister's monthly salary. Any church can. Nearly 2000 are.

The Benefits are three:

No. I. Pension for old age accumulated through all the years of membership. One-half continued to widow.

Here is where the young man provides for the old man.

No. II. For death in active service, cash death benefit to widow, widow's pension, minor child's pension.

No. III. Pension for total and permanent disability, with widow's and minor child's pension.

Eventually the young man must start preparations for caring for *"his own old man."* WHY NOT START NOW?

Eventually the church, by paying the 8% dues, must help the young man provide for the old man. WHY NOT START NOW?

Send First Month's Dues of 2½% and 8% to

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